

AMERICA

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Chronicle

Home News.—The letter addressed to the President by Mr. John L. Lewis, with the President's reply, brings into clear relief the powerlessness at present of any agency,

The Coal Strike

public or private, to investigate the causes underlying the war between the miners and the operators, and to reach a decision that shall be binding on all parties. As was pointed out by this Review at the inception of the strike, the present disturbances are merely a symptom of a grave disorder which no one as yet has correctly diagnosed, since no one has yet been able to gather all the facts in the case. Should the strike spread to the bituminous coal districts, the situation will become far graver than it now is; whether or not it will constitute a national crisis, with which Congress might deal, is open to grave question. Should the President's letter have the effect of compelling both the miners and the operators to recognize their duty to the public, a way will be opened to avoid future strikes. It is somewhat difficult to see what Congressional action is possible, except the regulation of the industry by a commission with powers similar to those of the Interstate Commerce Commission over railroads. Legislation to this effect will be introduced in Congress, it is thought, by the

so called "radical element" and as vigorously opposed by the conservatives on the ground that mining is a private industry.

The cross-examination of Colonel Mitchell of the Army Air Service was begun on November 23 and lasted for a day and a half. While on the stand the accused officer

Mitchell on the Stand

retracted no word of the statements which had precipitated his court-martial, now in the third week of its session. On the contrary, he reiterated his charges that the accident to the Shenandoah and the failure of the Hawaiian flight were "the direct result of the incompetence, criminal negligence and almost treasonable administration of National defense by the War and Navy Departments." Mitchell explained that his charge of treason concerned the trust placed by the people of the country in the Navy and War Departments to give them an adequate system of national defense. This trust, he maintained, had been betrayed. He further asserted that officers, at least of the Air Service, were afraid to give true evidence in the investigations that had been carried on, because of the "exile" to which they would inevitably be doomed.

France.—The Painlevé Cabinet, ratified by President Doumergue on October 29, presented its resignation to that official on November 22, after an all-day's session of

Painlevé Is Defeated

the Chamber. The day, it may be noted, was Sunday. The tender was consequent to the defeat, by a vote of 278 to 275, of the Premier's bill to create a sinking fund for the amortization of France's floating debt. During the three weeks existence of his new Ministry, M. Painlevé had fought hard for the acceptance of the scheme in which alone he saw hope of the country's financial salvation. But opposition from diverse groups in both the Right and Left wings of the Chamber frustrated day by day any prospect which the Cabinet had, of effecting a solution. In the opinion of the New York Times correspondent, the Premier fell because the majority of the French public resented the Socialists' move to have the State take fourteen-year mortgages on business and property, and more especially M. Painlevé's moratorium on some forty billion francs of State obligations. In the latter plan the million-odd holders of French loans saw a precedent for the Treasury's withholding future payment of its obligations to them. It was under popular pressure that desertions from the Left bloc precipitated the Government's defeat.

As successor to M. Painlevé, who had thrice held the office of Premier, President Doumergue, the following day,

requested Aristide Briand to return to the position which he has already held seven times. After twenty-four hours consideration, involving conference with various political leaders, M. Briand was obliged to report that he found it impossible to form a Government which would have any chance of a useful career. It had been made evident that a coalition of the Left parties was out of the question, and he would not face the prospect of assuming charge with the constant danger of Socialist opposition. Senator Paul Doumer, former Finance Minister, and M. Herriot, ex-Premier, successively charged with forming a Cabinet, reported in turn to President Doumergue their inability to succeed in the undertaking, whereupon M. Briand was again sent for, and consented, November 26, to assume once more the role of Premier. The pressing situation in the country, it is generally recognized, needs the intervention of a strong leader. Large obligations are to fall due within two months, and the Treasury is not provided to meet them. Only 400,000,000 francs remain of its legal credit with the Bank of France, and the latter can extend only three billion more francs before reaching its own legal limit.

Henry de Jouvenal, who will succeed General Sarraill as French High Commissioner in Syria, left for Beirut, November 24. He had formed no definite plans, he announced, until he has become fully acquainted with the situation in that country. Severe fighting in the Bika valley reached a crisis when, on November 23, the Druses attacked the French garrison at Rasheiyah, less than forty miles from Beirut, penetrating even the fortress itself. Hand-to-hand fighting was reported in the streets, and only the arrival of relieving detachments, made possible by a forced march in which for twenty-four hours the troops had not stopped to eat, saved the situation. Capture of the important key-village of Merj Ayun was involved in the French success. According to the New York *World's* correspondent in Metulleh, conditions in southern Lebanon are giving the French serious reason for concern. The area from Mount Hermon to the Litany River is in control of the Druses, and in lieu of the protection which they cannot extend, the French have armed the Christians for self-defense. At least 20,000 Christians in the area north of the Palestine boundary are menaced by besieging Druses.

Austria.—The Austrian Parliament accepted by a majority of votes the Geneva resolutions, against the strong protests of the Socialists. The debate almost terminated in blows. Peace was made at last, but although the majority carried their point, they were themselves far from satisfied with the Geneva decrees. In his *Schönere Zukunft* Dr. Eberle admits that the credits extended by the League of Nations saved Austria from wreck and ruin, but the Entente also sank the country into a condition like to slavery. If foreigners are astonished at the power

the Socialists have obtained in Vienna, the explanation is to be found in the poverty of the people, which breeds this radicalism like maggots in a corrupting body. The Austrian Government, we are told, depends on the plutocracy of the Entente nations and must serve its masters, not merely by starving and paying interest and rent, but also by modifying its policies to conform with their wishes. These influences reach out in all directions. Thus it is noted, that the visitors to the Zionist Congress, for instance, were granted very special privileges regarding railway fares, not given to those who attended the Catholic Students Congress at Innsbruck. The attitude of the Entente is described, in brief, as similar to that of a master who first makes his debtors his tenants, then forces those tenants to slave and toil for him, with no other reward than the strict necessities of life reduced to a minimum. In the name of Austria's reconstruction her employes and officials are to work for half the wages or salaries received in other lands, large numbers of her intellectual workers and artists must starve, the most important institutions of charity and culture are doomed to languish or to die, the landlords must be content with a ridiculous fraction of the interest due on their holdings, the peasants themselves are falling into debt, and thousands of workers would but too gladly emigrate if they could hope to find the chance of an existence abroad. It is the sight of a great nation reduced to beggary.

Czechoslovakia.—On October 28 the first number of *Ludova Politika* came from the press. It is to be the new organ of the Czechoslovakian Catholic Popular party. Its place of publication is Bratislava, the capital of Slovakia, and its owner is Dr. Martin Micura, the former Slovakian Catholic Cabinet Minister. As another point of Catholic interest it should be noted that for the recent elections the Czech Popular party decided to present its candidates also in Slovakia, so that they might save the votes of those Catholics whom their political convictions do not allow to cast their ballot for the Slovakian Popular party. A political maneuver by the Socialists brought about the dissolution of both Houses of the National Assembly before their time. Both, it is true, had been active for more than five years, but the Lower House was elected for six and the Senate for eight years. The dissolution was the result of pressure from the Social Democrats, who because of a split in the Communist party thought the moment favorable to them.

Germany.—"We have no reason to distrust France. We have confidence in France. The France of today is not the France of Poincaré." These words spoken by Foreign Minister Stresemann in the German Reichstag met with loud applause from floor and gallery. The report, cabled to the New York *World*, indicates how far in Germany as well as in France the spirit of today is different from the spirit of yesterday. Had Germany

Finding a Successor

New Head in Syria

Political Movements

Reducing a Nation to Beggary

Confidence in France

refused to sign at Locarno, the Foreign Minister insisted, she would have been morally isolated from the rest of Europe. In Locarno he saw a realization of the fact that: "Cooperation between the European nations alone can save Europe; no nation can stand alone; without peace Europe is lost and every nation comprised in it." The claim that the Locarno pact was aimed at Russia he refuted by stating that if such had been the case Germany would not have signed a treaty with that country on the eve of the Locarno Conference. In a spectacular way the aged Communist leader Clara Zetkin, who was thought to be dying at Moscow, suddenly appeared to head the Communist Opposition. Little strength, however, was shown by the enemies of the Locarno treaties, Chancellor Luther from the first disarmed his opponents by announcing his intention to resign when his immediate task in connection with the treaties has been accomplished.

Finally on November 26 the question was brought before the Reichstag. The first vote sufficed, for it gave a majority of 112 to the security pact, the actual ballot being 271 to 159. The Bavarian People's party, representing the Catholic vote of that State, was united with the Center party in favor of the Locarno treaties. An effort was made by the Nationalists to separate the ratification of the Locarno compact from the question of Germany's entry into League, but this amendment was rejected by a vote of 245 to 170.

Locarno Program Adopted

Great Britain.—Public expressions of sincere sorrow were widespread throughout England upon the announcement of the death of Queen Alexandra at her country home, Sandringham, on November 20. Born in 1844, her early years were passed in no regal atmosphere. Later, her father was proclaimed King Christian IX of Denmark. In 1863 she became the wife of the then Prince of Wales who became Edward VII. Through her immediate family she was related to the royal houses of Russia and Greece, and was the mother of George V and Queen Maud of Norway. During her long career in England she endeared herself in a remarkable degree to the people, and they in turn were deeply sympathetic to her in the many sorrows and tragedies that entered her life. The funeral services were held in Westminster Abbey on November 27, and interment was made in St. George's Chapel, Windsor. The greatest simplicity characterized all the funeral arrangements. Court mourning will be observed for three months and most public functions at the present time have been canceled.

Ireland.—That the situation created by the latest developments of the Boundary dispute is critical to the existence of the Free State is fully appreciated by the three Governments concerned in the negotiations.

**Crisis Over
Boundary Report** Its extreme seriousness has always been recognized and emphasized by the Republicans. It may be recalled that the Boundary Com-

mission, created in accordance with Article XII of the Irish Treaty and consisting of Justice Feetham, of South Africa, as Chairman, of Professor John McNeil, Free State, and of Mr. J. R. Fisher, appointed by the British Government to represent Ulster interests, has been carrying on investigations for more than fifteen months. Periodic rumors of disagreements in the Commission have been reported in our columns frequently. Absolute secrecy, however, was stipulated for the Commission until the official publication of their report had been issued. Upon publication, this decision was to be regarded as final and binding on all parties.

Forecasts of the report have been numerous of late; all of these indicated that the decision would be adverse to the Free State contentions. Premier Craig and Ulster were outspoken in their jubilation; various groups in the Free State have been holding meetings of protest. On November 19, President Cosgrave protested to the Dail against the "scandalous campaign of intimidation" waged by Ulster in order to influence the Commission and expressed his fears as to the justice of the intended awards. The public crisis occurred on November 20 when Professor McNeil tendered his resignation from the Commission to the Free State Executive Council; the resignation was accepted. As gathered from his subsequent statements his reason for his action was that there was no likelihood that the Commission report would be based upon the terms of reference provided by the solemn international engagement under which the Commission was created. He denied that as plenipotentiary for the Free State, he had agreed to accept in advance any award; he had assumed that the award would be based on the right principles of interpretation and their consistent application. According to the Treaty, a plebiscite should be held to determine the wishes of the inhabitants in the disputed areas. This requirement, according to Professor McNeil, was disregarded by Justice Feetham who had decided that the Act of 1920 had created a political condition which must take precedence over the stipulation that the wishes of the inhabitants should be ascertained. President Cosgrave, commenting on Professor McNeil's resignation, pointed out that the Commission had no authority to make any transfers of territory from the Free State to Ulster. He declared that the resignation was made not because his Government was not getting all that it asked but because the rights of the people in the boundary areas were "being shamefully flouted and their destinies made the plaything of hostile prejudices." He repeated his charge that the Commissioners were "swayed by threats and political influences."

A peculiar legal situation that must be referred to the Judicial Committee of the Privy Council has arisen over Professor McNeil's resignation. The Free State holds that the withdrawal of the Free State member invalidates the authority of the forthcoming report. Since the Free State representative is not party to the Commission and the report, and since the Ulster representative is the appointee of the British Gov-

ernment and not of the Northern Government, it asserts that the decision of the Commission as now constituted is not binding. The two remaining members of the Commission contend that the resignation at this time is invalid and that the report has not been invalidated. The British Government seems to incline to the opinion that the Commission is still in existence and can present its report. Two solutions are offered: reference of the dispute to the League of Nations and a peaceful conference between Ulster and the Free State. Both are clearly impracticable. Professor McNeil has resigned his post of Minister of Education in the Cosgrave Ministry. As we go to press, there are newspaper rumors to the effect that the entire Cosgrave Government may likewise resign.

Latin-America.—The decision of the Government to intervene to protect the rights of the population of the State of Tabasco, is the result of the numerous complaints and messages of protest received. The

Mexico Secretary of the Army and Navy, with the approval of President Calles, has commanded the chiefs of military operations to see that order is preserved. Troops have been quartered at Villahermosa and other cities in preparation for any emergency. We have already referred to the banishment of Bishop Diaz. Although the immediate cause of the hostility which forced his departure from Tabasco was his firmness in refusing to comply with orders to abolish celibacy of the clergy, the persecution against him really dates from the time of the First National Eucharistic Congress. Of this he had been one of the most fervent and active promoters. In the same connection it is well to remember that President Calles' message, alluding to the religious strife in Tabasco, declared that Bishop Diaz had given unmistakable proofs of submission and respect for constituted authority. This places the Bishop of Tabasco above all suspicion of offering unreasonable resistance.—The Department of Interior is considering a new legislation to restrict immigration by placing it on a selective basis. A system of identification cards, similar to those suggested in connection with the new United States' immigration laws, is to be established. With Mexico becoming more subject to migratory currents from Asia and Europe immigrants desiring to enter the country will be considered from the point of view of their resources, education, customs and the probability of their competition with Mexican laborers.—Thirty business houses, mostly Spanish and importers of American goods, in Vera Cruz, were closed on November 6 due to their failure to comply with the law requiring 80 per cent native employees.—A statement of the Associated Press published on November 23 by the Mexican Biological Society says Mexico City has the highest infant mortality rate in the world because so many mothers drink pulque, an intoxicant made from the juice of the maguey plant, which is the alcoholic beverage of the Mexican masses.

The political situation in Nicaragua is daily becoming more critical. The coup d'état, carried out last October,

by General Emiliano Chamorro, heading the Conservative Party, which resulted in the return to power of his family, is causing general alarm among the citizens of Nicaragua.

Nicaragua No actual violence was resorted to by General Chamorro. He simply took over the La Loma fortress which overlooks Managua, the capital, and demanded that President Solorzano dismiss the members of his Cabinet as he was determined to assume charge of the Ministry of War himself. The garrison went over bodily to him and, to all intents and purposes, the Chamorro family again reigns in the republic which it has ruled and virtually owned for many years. The coup, if permitted to stand as a precedent, threatens disturbances throughout Central America, for while Chamorro announced at the time that he desired President Solorzano to remain in office, subsequent events indicate that his plan was to seize both President and Vice President and compel them to resign, so that technically the administration of the Government would be left in the hands of a Chamorro. Vice President Sacasa escaped into Salvador and has remained there. Following the establishment of the present régime many Nicaraguans have emigrated to Costa Rica, to Honduras and other neighboring countries. Don Bartolomé Martínez, former President of the republic, until January 1 of this year when Señor Solorzano came into office, has taken refuge in Salvador to escape Chamorrista persecution. It will be remembered that Señor Martínez was looked upon as one of the most successful Central American Presidents and during his administration guaranteed the liberty of the press. Return to power of the Chomorros has centered attention on the career of these soldiers of fortune. They ruled the country for years prior to 1912, at which time political conditions resulted in the landing of American marines to restore order. About one hundred of them remained there as a Legation guard until August of this year. After his election, which was supervised by American Minister Eberhardt, President Solorzano set about organizing a Cabinet composed of representatives of the various political parties, whereupon the American marines were withdrawn in accordance with the plan of the Department of State, announced a year before.

In our next issue the second centenary of a noted English novelist, whose works are again widely read today, will be commemorated in the intimate and discriminating study prepared by Edythe H. Browne on "Jane Austen: 1775-1925."

The liturgical observances of past centuries are to be described by Gerald Ellard, S.J., as re-enacted in a Missouri village church. The article is entitled, "A Pilgrimage and a Vision."

In "A Trinity of Light" Brother Leo will set side by side three panel pictures: one of Orange Avenue in Coronado, one of the Book Mart along the Seine, and one of the Chapel-Library of St. Catherine's city, Siena—all brought together in "the blessed kinship of books."

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Our Country's Patroness

ONE of the most eloquent of Newman's great sermons has for its theme the fitness and propriety of the Immaculate Conception of our Blessed Lady. It was a mystery of the Faith appealing to his philosophic mind which postulated not only a Divine Power to bring all things into existence, but to give and preserve among them a Divine fitness and harmony. In an even stronger sense it appealed to him as a lover of Our Lord Jesus Christ. Whoever loves Jesus must necessarily love His sweet and most holy Mother, and only the dictates of Faith can restrain his language in praising her.

For Mary was chosen from all the daughters of men to become the real and true mother of God made man. She it was who first looked upon Him in the stable at Bethlehem and sheltered Him in her stainless bosom. When He was a little Child at Nazareth, she guided His first faltering footsteps, fed Him, clothed Him, cared for Him, laid Him to rest at night, and awakened Him in the morning—for the law of Holy House was labor, not toil relieved by miracles. She walked with Him to Calvary, and she stood beneath His Cross until the soldier pierced His Sacred Heart—and hers—and then she went back to the upper room to pray and to await His coming. She knew that He would come to her first, for He was her Son and she His mother, and never was there love such as bound this Son and mother. Hence it was "fitting" that Mary, chosen from all eternity for an office of surpassing holiness should herself be holy from the first moment of her existence.

These feelings of the Catholic heart and of every heart that truly loves our Saviour are not founded upon pious emotion. They rest upon the teaching of

the Church, founded by Our Lord to instruct and rule us. Yet, however familiar to Catholics, few doctrines are more frequently misunderstood or misinterpreted by those outside the fold. The privilege of Our Lady's Immaculate Conception does not make her independent, as some have asserted, of the Saviour of the world, since it depends wholly upon the merits of her Son. In the Constitution of December 8, 1854, Pius IX pronounced and defined that the Blessed Virgin "in the first instant of her conception, by a singular privilege and grace granted by God, *in view of the merits of Jesus Christ*, was preserved from all stain of original sin." Our Blessed Lady, then, needed the Saviour as truly as any other child of Adam; but because of the exalted office she was to hold, the merits of Christ were applied to her in a different manner. Ordinary mortals are cleansed from original sin by the merits of Christ, through Holy Baptism; by these same merits, Mary was exempted from the common necessity of subjection to original sin. Thus her great privilege in no manner derogates from the merits of Jesus Christ, but is, rather, a striking tribute to their power. "He is a greater redeemer who pays the debt that it may not be incurred," writes Ullathorne, "than he who pays it after it has fallen on the debtor."

While the whole Catholic world celebrates the Feast of the Immaculate Conception of our Blessed Lady with joy, it is proper that we Americans should pay her a special tribute on this great day. In 1846, the Fathers of the First Council of Baltimore asked that Mary under the title of her Immaculate Conception be constituted the principal Patron of the United States, and the request was granted by the Holy See on February 7, 1847. May our Blessed Lady teach us to love her as she loves us, and from the fire that burns in her Immaculate Heart enkindle in our cold hearts a flame of love for her Son. As we assist at the Holy Sacrifice next Tuesday, let us ask her to bring her other children, our non-Catholic fellow-citizens, closer to her motherly heart, and to lead and keep our country in the paths of justice.

But What of Dickens?

A LIST of forty books that every child should read before he is sixteen years old has been published by the Federal Bureau of Education. It contains a few books of no great value, and two or three that are scarcely suited to the juvenile mind, but with these exceptions the list is good. "Little Women," "Treasure Island," Pyle's "Men of Iron" and "Robin Hood," "Tanglewood Tales," "Alice in Wonderland," "Ivanhoe," and Anderson's "Fairy Tales" open up a world from which it would be criminal to exclude our children.

But like every anthology, the Bureau's list fails by omission. To lovers of the Wizard of Gad's Hill, it is very like the famous edition of Hamlet with the

Prince of Denmark left out. Is it possible that the learned pundits who compiled this catalogue carefully scanned the works of Dickens, and found nothing in them suited for children? If so, their blindness is incredible; not even all the professional skill of the Surgeon General, backed by the solicitous care of the Librarian of Congress, can save them.

Millions of boys and girls today, who for all their grey hairs will never grow old, rise up in protest. They are sure that the list must have been compiled by that enemy of every generous feeling, Mr. Blotton of Aldgate. It is simply unthinkable that our children should not ask for more with *Oliver Twist*, or learn compassion through sympathy with the Marchioness in her cellar, and the lonely little David Copperfield looking back, on his way to school, at his mother standing in the doorway. And what of *Barkis* and *Peggotty*, and that famous gallery of schoolmasters headed by *Squeers* of *Dotheboys Hall*, and *Mr. Toots*, and *Scrooge* and the *Ghost*—but take down your Dickens and complete the story of tears and laughter for yourself.

Blotton of Aldgate made that list; a haberdasher who still smarts under the censure heaped upon his own feeble attempts to rival a benefactor of humanity. This Review does not favor new amendments to the Constitution, holding that we already have far more than we can enforce, or that we even attempt to enforce. But in view of the emergency brought to light by the Bureau's list, it departs from its rule to propose an Amendment vesting the respective States with power to order into solitary and perpetual confinement any man or woman who shall attempt to deprive the child of his Dickens.

"Education" at the Secular College

A GOOD example of respect for law and order, as it is conceived at our secular institutions, was furnished last week by the students of Northwestern University. To celebrate the record of their football team, a record including a defeat by Notre Dame, the students began a riot which was quelled after a night of terror to the inhabitants of Evanston by reserves forwarded from the neighboring city of Chicago. Fires were started in various parts of the town, and when the fire department arrived its workers were viciously attacked and, in some cases, their apparatus destroyed. Attempting to address the mob of rioting students, the mayor was beaten into insensibility; a number of policemen were attacked, and one lies in the hospital seriously injured.

After surveying the scene, the president of the University announced his policy. Incredible as it may seem, the University will refrain from protecting the rioters!

How many Catholics are learning respect for law and order at Northwestern University? More to the point, possibly, is anyone learning it there?

If it be said that what happened at Northwestern, is merely a schoolboy's perverted notion of a frolic, it may be answered that the president's attitude will not serve as a powerful deterrent against the repetition of a similar frolic. That done, the critic may be invited to travel to Ann Arbor, Michigan, to listen to the president of the State University as he pleads for the dissemination of methods of contraception among certain classes who, it is alleged, have not been taught how to desecrate womanhood by practicing unnatural vice.

The question is again in order: how many Catholics are learning respect for the law of nature and of nature's God, at the University of Michigan?

Establish the principle that it is no business of the University what the students say or do, provided they keep out of jail, and sometimes not even then, and you vindicate the policy upon which a majority of our secular institutions act. President Hopkins of Dartmouth goes farther when he says that he does not object to the presentation in his college even of pernicious doctrines "so long as like access is not denied to other points of view." It is to be assumed that Dr. Hopkins means what he says. But it can hardly be assumed that he realizes the peril and the folly of assuring immature college boys that vice and violence are, equally with the natural, the Divine and all just civil law, mere "points of view."

How many Catholics are in Dartmouth, Michigan and Northwestern? Not so many of them will be Catholics five years hence. And what will be the defense of their parents, bound by a most solemn obligation to guard these young men and women from evil, at the judgment seat of Almighty God?

Watch the New Federal Bill!

THE lines are arranged for a forward thrust in the campaign for Federal control of the local schools. The National Education Association announces that a new bill will be introduced as early as possible in the coming session of Congress, and the report is hailed with joy by academic authorities so eminent as the Masons of the Southern Jurisdiction and the Ku Klux Klan.

The Association thus finds itself in strange company. Yet to do them justice, the Masons and the Klan are simply avowing in public the secret purpose of all who supported the Smith-Towner bill of 1918, and of many who support it in its amended form. They are right in holding that there is no essential difference between the old bill and the new. The new proposal is, however, more dangerous than the bill of 1918 because it is less honest.

The old measure was frank, even brutal, in its aim to replace local control of the schools by a Federal bureaucracy. The new bill professes to remove all danger of Federal control by eliminating Federal appropriations, thus furnishing a belated confession

that the old bill was unconstitutional. But it is a profession merely, not a change of purpose. Or, if it is a change of purpose, it is made by men and women whose intellectual integrity cannot be trusted. No man who could seriously argue that the bill of 1918 did not destroy local control, can be taken seriously no matter what the subject under discussion may be. Either he is a propagandist determined on making his point, regardless of the facts in the case, or he is so little acquainted with the Constitution and with Congressional procedure that his opinion is worthless.

The creation of a Federal Department of Education must be wholly unacceptable to all Americans interested in breaking the growing trend toward Federal bureaucracy, and in preserving the right of the local communities to govern themselves in all matters reserved to them by the Constitution. Under the Constitution, the administration as well as the control of the schools is vested in the States, and forbidden to Congress. The States can care for their educational functions without the aid of Congress. They have done so for generations. Congress, on the other hand, will always have quite enough to do in managing its own business, without meddling in business which does not concern it.

Why, then, establish a Federal Department of Education? The new bill eliminates Federal appropriations; but since it is supported by men and women who a few years ago said that the very heart of the plan was Federal "aid" to the States, it is proper to conclude that they are only waiting for the opportunity, once the Department is established, to amend the bill to include a Federal slush fund. That is exactly what happened in the case of the Children's Bureau. Originally founded as an agency to collect statistics, within a few years it increased its appropriation by nearly six thousand per cent and added unto itself, through the Sheppard-Towner maternity act, a department to parcel out money to the States on the fifty-fifty plan, for the teaching of the hygiene of maternity.

The promises of the Association that this procedure will never follow the creation of a Department of Education are absurd, for the simple reason that the Association can give no guarantee whatever restricting the action of Congress. The very fact that, in the main, the promoters of the old bill are the same groups of men and women who are supporting the new, justifies the conclusion that there is no difference between the purpose of the old bill, which was Federal control of the local schools, and the new. The best way of warding off such Federal control is to prevent the adoption of any measure establishing a Federal Department of Education.

It would be difficult to exaggerate the importance of resisting this menace at the outset. Next to Federal control of religion, the worst of all bureaucracies is centralized control of the schools. Be wise in time.

The Spirit Beneath the Novel

IN one of his delightfully rambling essays, J. Middleton Murry speaks of a youthful critic who handed down a decision to the effect that no great novelist has ever been a propagandist. He pities the youth who so rashly put his head under the arm of his opponent to be properly pummeled. It would have been more true to assert that every novelist, whether great or flat or offensive or sympathetic, must necessarily be a propagandist of some sort. If a time ever existed when a story was told only because it was a story, that literary fashion has passed out of mind and memory. The oldest form of fiction is the fable. Every fable had its moral, and that was unblushing propaganda. The newer fiction is more sophisticated in that it slices the moral into bits and cleverly distributes it through the story.

If a novelist expects to have his books read he must treat of vital matters of life. In these he cannot avoid taking sides or betraying his sympathies, no matter how objective he purposes to be. Should he choose history for his theme, his hero must be of a clan or a party or a nation, to the disadvantage of all opponents. In the sociological novel, he cannot observe a cold impartiality between the conflicting claim of the laborer and the capitalist, the misery of the downtrodden and the enviableness of the moneyed class. If he writes the social novel he must either accept as good the liberation of the younger generation from their elders and their own better self or find in them only an apparent liberation that covers a multitude of virtues. Marriage, the triangle and divorce are the stuff that make most novels. Arguments and incidents in favor of both sides may be offered, but the weight of the writer's personal convictions must eventually be thrown against one or other side of the bond. The novel without a purpose is never written in these days of strife. A story must champion some definite theses through its characters or its action, by its attitudes or its descriptions. The novel is a handbook of morals and manners, an exposition of philosophy, a biography of some misspent or noble life, a plea for some pet theories.

One of the reasons, perhaps, why Catholic novels make a lesser impression on Catholic readers is that their propaganda is not tinged with novelty. The philosophy that must be advocated in them is familiarly known, the mental attitude that the characters assume must be the same as those the Catholic reader has professed since early childhood, the solution given to a marital tangle can be essentially only one. Accordingly, the propaganda in a Catholic novel appears obvious and trite, whereas the tritest propaganda in other novels is haloed by newness. While it would be unfair to counsel Catholic readers against all secular novels, it is necessary for them to realize that every novel has an unescapable moral and a definite propaganda, both of which may be debilitating.

Crowded Churches and Empty Pews

FREDERICK A. FULLHARDT

[Some months ago the editor asked the writer, a New York lawyer, to find out for the readers of AMERICA what effect, if any, is produced on the minds of non-Catholics by the manifest success of the Church in filling the pews many times every Sunday, while Protestant churches remain empty. The interesting result follows.]

AN interesting question asked me some time ago was: "What is the attitude of mind on the part of the non-Catholic, when he sees the Catholic churches crowded Sunday after Sunday, whereas non-Catholic churches have so small an attendance?" I sought for the answer among my friends of other religious persuasions. There must be some impression made upon the minds of those not Catholics, when they see thousands of Catholics, men as well as women, children and hoary-headed grandparents attending to their religious duties; so that the Catholic church is filled to capacity, four, five and six times each Sunday, whereas the non-Catholic edifice is visited by few of the congregation. The non-Catholic clergy are honest in their complaints against empty pews, and candidly admit their inability to provide a remedy.

My task was not an easy one, as I soon discovered. The natural antipathy to discuss religious matters with one of another religion, and the constant fear that the conversation might culminate in a state of ill feeling, caused a barrier to be thrown between my friends and me immediately upon my asking a question which bore a religious tint. True I endeavored to be diplomatic in my approach, but the difficulty was always present. Happily no ill-will resulted from any of our conversations, but I do not know that I garnered very much information of enlightening character. Another obstacle to the smooth search for knowledge was the inclination to wander from the subject. Those whom I approached were so akin in their answers that there will be no need to offer the ideas of the individuals, and therefore the following is a compound of the replies received from several people:

The reason for the large attendance at Catholic churches is the humanly perfect organization of the Church. Non-Catholics do not possess this organization and, as a consequence, discipline, unity and personal interest in religion is lost. Few non-Catholics temper their daily lives with religion. When asked to give the reason for the difference between Catholics and others of equal intelligence and ability, as to the results in their respective organizations, the answer invariably assumed an agnostic hue.

I don't know, said one gentleman, a lawyer of high intelligence and accomplishment, why a universal Catholic Church is possible, and a non-Catholic universal organization is so far improbable that its attainment is chimerical, a something to be hoped for, but

never realized. Nationality is no bar to the advancement of Catholicism, but it has a very perceptible influence on Protestantism. When Luther and Henry VIII rebelled against the Church, they were supported by bishops, clergy and laymen of equal ability with those who remained loyal. Yet their churches have not developed a united religious society, whereas the Catholic organization has continued to prosper. The situation is an undeniable fact, but I cannot explain it.

Others attributed the Church's success to early childhood training. "Train a child in one religion and he will abide by that for life." No explanation was offered, however, for the lack of non-Catholic childhood training, nor could my friends explain why Catholic parents still bowed to the injunctions of the Church by infusing religious truths into the hearts of their offspring, while on the other hand non-Catholic parents do not take such interest in their children. Along these lines the non-Catholic did not seem able to account for the number of conversions made to the Catholic Faith, whereas a ridiculously small number of Catholics abandon their own beliefs.

There is no difference in the physical and mental notes of Catholics and non-Catholics, and yet there is an astounding difference in their spiritual make-up. When interrogated about this, the non-Catholic expressed himself as follows: "The Catholic is held in check by the spiritual legislation of the Church. The Church has the power, recognized by Catholics, to excommunicate, legislate as to sin and propound sanctions supported by a belief in Hell." The non-Catholics did not admit the Church's authority to legislate spiritually, saying that Christ did not establish a Church while on earth, but merely instituted a new era of brotherly feeling and belief in a loving God. When faced with the inconsistency of the Son of God spending thirty-three years on earth and accomplishing nothing tangible, the answer again was: "I can't explain it."

Religion, according to the non-Catholics whom I catechised, was good for the masses but not for the "intelligentsia." They admitted the existence of a Catholic intelligentsia, but could not proffer any reason for the implicit faith and obedience of this class in the Church. The argument that spiritual direction restricted mental development was easily dispelled by naming a long list of Catholic scientists, artists, statesmen, lawyers, judges, generals, business executives and historical luminaries of all peoples. My friends' admission of the existence of the eminent Catholics served only to increase their inability to answer for the religious Catholic intelligentsia. As a last resort the non-Catholic declared that the intelligentsia should practise religion only according to its innermost concepts of a Divine Being.

A Jew, whom I questioned, expressed his astonishment at the success of the Church to be due to the fact that, according to him, it was based on a belief in the miraculous birth of Christ. All science is at variance with a virgin birth and science predominates. Although I had confined myself to interrogation, prescinding at all times from argument, I permitted myself the pleasure of a logical tilt with this gentleman and the result was as follows. He admitted that the Messiah was to come—this being the Jewish faith; that the Prophets foretold the birth of the Messiah; that the Messiah would be the Son of God and that He would be born of a virgin. Therefore in respect to the birth of Jesus Christ, the only difference between his faith and mine is that he believes the Messiah will come, while I believe that He came a long time ago. When confronted with this conclusion, my Jewish friend gave me the same answer as the others, "How it is, I do not know."

As can be seen from the above, the results of catechizing people about their religion are not altogether fruitful. Our non-Catholic friends attribute our success as a Church to organization, early childhood training, tradition, anything but to Divine origin. Non-Catholic Christians who believe Christ to be Divine maintain the inconsistency that He did not found a Church. The Jews, of course, are logical in their denial of Christ's divinity and do not recognize the fulfillment, in Christ's life, of the prophecies of the Old Testament concerning the Messiah; but both Jew and non-Catholic Christians attribute the universality, unity and continuity of the Catholic Church to temporal causes only. Anglicans who lay claim to Divine establishment of their Church as a part of the Catholic Church are excepted.

One cause of the denial of Divine origin is a desire on the part of many to live their own lives removed as far as possible from any responsibility to a higher Power. Others are honestly groping in the dark, anxious to find the Light but unfortunate in their choice of paths to lead them. Their hesitancy in approaching a priest keeps them unfamiliar with our tenets, while contact with Catholics too often discovers an ignorance of religion which fails to further acquaintanceship with our doctrines. Only by an upright manner of living can we hope to impress our non-Catholic friends with the truth of our Faith. Our conduct, rather than our words, will be the argument that will help them.

As a conclusion and as a concise statement of the non-Catholic's attitude toward the Church, I might say that the non-Catholic mind operates in several ways on religion. There are: 1. The honest admirer who ends as a convert. 2. The honest admirer who is groping in the dark and unfortunately does not attain his end. 3. The non-Catholic who would not contemplate a change of faith and permits the manifest success of the Catholic Church to pass him by. 4. The indifferent non-religionist who is satisfied as he is. 5. The man who is easing his conscience by not absorbing evident truths. 6. The bigot. 7. The non-Catholic who is honest in his convictions and believes that he is right.

Can We Educate Them All?

P. F. QUINLAN

THE very able replies of Mr. Wiltbye and Father Heithaus to my question, "What shall we do about the problem of Catholic attendance at non-Catholic colleges?" call for a rejoinder. I beg the indulgence of my friendly adversaries and of all critical followers of the controversy while I attempt to redefine and further fortify my standpoint.

I will not now enter again into the question of "Americanism," as I accept, in the main, the replies that have been made. I wish to say a word, however, in rebuttal to Father Heithaus, regarding the question of the number and the geographical location of Catholic colleges. I think the group of States: Connecticut, Massachusetts, New Hampshire, Vermont and Maine, with a Catholic population of 2,700,000 should have a Catholic university. The ratio of Catholic students in those states taken together according to figures in the Report of the Catholic Educational Association for 1925, is about 5,200 in non-Catholic colleges to about 2,900 in Catholic colleges. Again, if it were possible for the States of New York and Pennsylvania, for example, with fifteen and thirteen Catholic men's and women's colleges respectively, to have fewer and larger colleges, these would probably attract more Catholics. In New York there are nearly 9,000 and in Pennsylvania about 3,600 Catholics in non-Catholic colleges. And again, there seems to be something wrong in California, where nine Catholic colleges for men and women care for less than 1,000 Catholic students, while nearly 1,300 Catholic students attend non-Catholic colleges. While there seem to be too many small colleges of Arts and Sciences, it would seem, on the other hand, that there is an insufficient number of professional schools. There is no Catholic Medical School between Chicago and Washington, or between Omaha and the Pacific. There is no Catholic School of Commerce and Finance in all New England. There are only a dozen Schools of Engineering attached to Catholic institutions, only six Schools of Dentistry, and only four Schools of Pharmacy. Our Law Schools are perhaps the most prosperous of our professional schools, but they are not found in every locality where Catholics are numerous. By all of this I simply mean to set forth one of the reasons for the large attendance of Catholics at non-Catholic colleges and universities.

My main argument, based on the demands of what seems to be the logic of American Catholic education, was either not clear or was not correctly understood. I did not mean to argue that if the 37,000 Catholics now attending non-Catholic colleges would apply to our existing Catholic colleges, they could not be admitted; for (supposing what is most improbable), if they actually would apply and it came to a complete and ultimate test of our ability to accommodate them, I think we could accommodate most of them within not many years. That was not at all the point I meant to make. Surely I would not deliberately argue against my own proposition.

The problem proper I intended to propose was this: Catholic colleges, secondary schools and elementary schools ought to be and are *one organic system*. When you wonder in bewilderment how you could manage to make all Catholics seeking a higher education attend Catholic colleges, you cannot escape wondering how you will make all Catholics desiring a secondary education attend Catholic high schools, and how you will make all Catholic children attend Catholic grammar schools; for these gradations are interdependent, these units are vitally linked; our grammar schools feed our high schools, and our high schools feed our colleges. We have not enough grammar schools and we have not enough high schools; and it is to a certain extent due to that deficiency that Catholics, having gone through the public schools, finally go to secular colleges.

Now let me state the precise point, as I see it. Our ideal and our principle, our law and our regulation regarding Catholic education apply either throughout the whole scholastic scale or they apply not at all; they apply, of course, throughout; since they apply throughout, we are bound to establish and maintain a completely separate system of schools, *sufficient and self-sustaining*, and to bring the direct influence of the system to bear upon *all*; but this, I insist, is practically impossible, for reasons physical, geographical, racial and financial, and for reasons of indifference and negligence, of stinginess and stupidity; *therefore*, large numbers of Catholics will always be found in non-Catholic educational institutions, including colleges. I asked at first, and, not having received a satisfactory answer, I ask again, *What shall we do about it?*

I intend to repeat that question with specific emphasis. Before I do so, however, I wish to refer to what I characterized as "perverted optimism," which roused Mr. Wiltbye to strong retort. He imputes to me that I am willing to drop arms and cry "what's the use?" Further on he insinuates that according to my notion it was "perverted optimism" that animated the pioneer priests who strove and struggled against stupendous odds in the interest of Catholic education. His words seem iron-clad and irony-tinted. I frankly declare, I resent the undeserved rebuke. I merely stated my conviction that we cannot attain the theoretical maximum; I thought it understood that we must endeavor to reach the practical maximum; and I asked in all earnestness what we shall do about the difference between the practical maximum and the theoretical maximum. If my words can carry any weight whatever to Mr. Wiltbye, I shall be recompensed by impressing on him that my hope for the Catholic school system is a bright and bold and battling hope, and that it is my principle and policy that the difficulties in the way of the Catholic school are never to be dreaded, but ever to be defied, ever to be dealt with militantly and even mercilessly, if necessary.

I still maintain that it is perverted optimism and poor prophecy to say that we shall ever be able to care for all Catholics in Catholic educational institutions. I say this, judging the future by the past. The First Provin-

cial Council of Baltimore decreed that it was "absolutely necessary" that Catholic schools be established. Something absolutely necessary is something without which you cannot get along. Yet numerous parishes then chose, thousands of parishes have since chosen, to attempt to get along without schools. In 1875, the Congregation of the Propaganda instructed the Bishops that the natural as well as the Divine law forbade the attendance of Catholic children at public schools, unless the danger of perversion were made remote.

In how many of the tens of thousands of public schools since attended by Catholic children was the danger of perversion made remote? In 1884, the Third Plenary Council of Baltimore decreed that near every church a school must be established within two years, unless grave difficulties prevented it. In how many parishes has this *not* been done in the twenty times two years that have since elapsed? According to the "Catholic Directory," the very archdiocese in which the Council sat is still one-third behind its quota of schools required by ecclesiastical law. In the fourteen archdioceses of the country there are at least one thousand parishes *with* resident priests—*without* schools. The same Plenary Council decreed that the permission of the Ordinary of the diocese was necessary for attendance at public schools. In how many of the many millions of cases of such attendance since 1884 has permission been sought and given?

Although there is no such uncompromising, no such imperative legislation regarding high schools and colleges, the logic of American Catholic educational theory applies to them just as uncompromisingly, just as imperatively. Yet, measuring by the standard of the ideal, how much has been possible of accomplishment in the matter of Catholic secondary and higher education? I am proud to admit that we have done wonders recently, and I confidently expect persistent progress. But in the light of past experience and in view of the combination of obstacles mentioned above, I cannot honestly bring myself to see how we can ever care for all grades of Catholic students in Catholic institutions.

Now, then, let me ask plainly and unmistakably: Just exactly what shall we do about the Faith and the philosophy, the present and future spiritual fortune of the children, the adolescents and the young men and women who attend secular educational institutions? Especially and specifically, what particular safeguards, if any, shall we provide for the thousands of young people in attendance upon secular colleges?

I desire to know definitely: 1. Shall we concentrate all our energy upon the upbuilding of separate Catholic colleges, meanwhile leaving Catholics in secular institutions to whatever fate may befall them? 2. Shall we divide our energies half and half between Catholic and non-Catholic colleges? 3. Shall we devote the major part of the Catholic resources available for the purpose to separate Catholic higher institutions and demand State aid for distinctively Catholic foundations at State universities? I pray for direct replies and hope they may be soon forthcoming.

Who Pays the Gas Bill?

MARTIN S. KAVENY

IN the turmoil of our daily struggle for existence, few have the opportunity or desire to examine the various factors that figure so prominently in lowering the purchasing power of the dollar. For the past four years the public authorities have been strenuously opposing the persistent demand for ever-increasing rates in light, heat and power, commonly known as public utilities. All these charges have increased about thirty per cent, and the additional amount collected became a source of great revenue to the public utility corporations, and a correspondingly increased charge to the family budget.

The consumers were astonished to learn that even after the various corporations had cleared up their deficits, or "turned the corner," to use the financial expression in vogue at the time, and although their securities were featured by enormous advances in the financial markets thereby, they continued to ask for higher rates.

The United States Supreme Court on March 6, 1922, decided that the eighty-cent gas rate in New York was confiscatory. The eighty-cent gas bill was passed by the legislature in 1906 and remained in effect until 1919, when it was attacked by the gas companies. This was a great victory for the companies and a blow to the consumers.

To add to the difficulties already confronting counsel for the public authorities, the now famous Southwestern Bell Telephone decision was rendered. The court in this case, in arriving at a valuation in order to determine a return thereon, emphasized "reproduction cost" which the corporation attorneys and financial writers promptly asserted was the *dominant* element in the consideration of a valuation of properties for a rate base. "It is impossible to ascertain," said the court, "what will amount to a fair return upon properties devoted to public service without giving consideration to the cost of labor, material, supplies, etc., at the time the investigation is made."

The companies received this decision with loud acclaim because the price of material, labor, etc., was at almost the highest level in the history of the world.

In another case decided on the same day, however, the rates were sustained on the actual cost basis. Judge McKenna, dissenting said, "the contrariety of decision cannot be reconciled."

It is interesting to note that about thirty years ago, when the price levels were relatively low, William Jennings Bryan was the attorney for the public authorities in a famous case known as *Smyth vs. Ames*, in which the question of the rate came up, and the decision in this case was the leading one in the United States Court until the Southwestern Bell Telephone case was handed down. Mr. Bryan attempted to show they were asking for a rate based on a valuation that was in excess of a fair reasonable cost, and his only purpose in bringing up the question of reproduction cost was to show that money had been wasted, and extravagance obtained in building a railroad, which was the subject in the litigation. He sought to

show that the cost of building the road under economical management and good engineering would have been a great deal less, as the price levels for original cost and reproduction cost were the same, at that time. This would have been complete proof.

Many economic writers predict that when prices fall the utility corporations who have built at present high levels will petition the courts, and ask for rates based on the actual investment.

In the matter of accounting, the courts have confused matters further. In the Consolidated Gas case, the City of New York contended that for a number of years prior to the high war prices the company had received more than a fair return on its properties and urged that the losses incurred following this period offset the prior accumulated excessive earnings. The court rejected this view and held that the company had been subject to constant supervision by a commission which could prohibit unreasonable rates and assumed that all profits had been lawfully acquired. The return on the company's properties must be judged separately for each year.

To prevent the corporations from shifting the burden of income taxes to consumers, the public authorities contended that income taxes were not properly an operating expense; they claimed that the exemption allowed to shareholders from including dividends in their income for normal tax was to be deemed a return on the investment. The court does not make itself clear in the matter of income taxes, for in one case it was allowed to deduct them as an operating expense; but in the *Galveston Case*, the opinion is hazy as to whether it permits their inclusion as operating expenses, although it did consider the deduction of income taxes in effect as additional return on the investment.

In rate-making, whatever tends to keep the valuation up is highly prized by the corporations. Many engineers and corporation attorneys either want no depreciation deducted or an inappreciable amount which they term "Cost to condition."

The great stress on the high price levels that puts reproduction cost in bold relief has prevented any prominent treatment of depreciation. The court has not dealt specifically with depreciation recently; as this important element in rate-making deserves. However, the present high construction cost will soon give the subject of depreciation wide prominence, as depreciation charged on properties constructed at these levels will be quite a formidable amount.

It has been the experience of the writer, during a number of years as an expert for the Government, to find corporations availing themselves of deducting depreciation for tax purposes. One prominent case came before the court where a considerable amount was charged off for renewals and replacements, as well as repairs and maintenance, and depreciation was disallowed here. It has always been the settled policy when a large sum was charged for maintenance, repairs, and renewals, in excess of what would reasonably be apportioned for depreciation for that year, not to allow a full percentage for deprecia-

tion. Notwithstanding these various interpretations given to the court's opinion in not upholding the principle of depreciation, it is a fact that Congress in 1924 re-enacted a provision in the Revenue Bill, allowing a reasonable deduction for exhaustion, wear and tear of property used in trade or business, including a reasonable allowance for obsolescence. In Article 161 of the Regulations relative to Income Tax it says "Such allowance mentioned above will be referred to usually as depreciation."

It has been my purpose to make this intricate subject plain to laymen and the profession alike, since it so vitally

affects all of us. Accordingly, it is clear that the courts, in their efforts to set up a measure of standards of the constitutionality of determinations of legislative bodies, have brought about a chaotic and indefinite status in the whole field of rate regulation. Like the endless investigations of the tariff by Congress, the State Public Service Commissions after twenty years of attempted supervision are no further along today than they were when they started, with the sad result that they were unable to reduce the rates of public utilities when the occasion required.

Fathers' Day at College

WILLIAM I. LONERGAN, S.J.

CANDIDLY what follows is a bit of propaganda. It aims to market an idea so intrinsically meritorious that the salesman need not camouflage his purpose. I chanced upon it during a recent hurried excursion into the old Bay State. Massachusetts possesses originality as well as culture: she is the home of other things besides Presidents and codfish. The idea is uncopyrighted and I found it in a Catholic boarding-school that tops one of the wind-swept hills skirting the city of Worcester. Contrasted with some neighboring institutions Holy Cross is a small and struggling college, but it is great in the things that really count, in its intellectual and cultural traditions and in the able alumni it has turned out for the past eighty-two years.

November 15 witnessed the second observance of "Fathers' Day" at Holy Cross. It is a novel campus activity in the Catholic educational world but one of far-reaching possibilities. Outside of a private school it could scarcely be possible and outside of a Catholic school it could never take on the significance it enjoys at Holy Cross. It had its inception there last spring when it aroused such enthusiasm that a "Fathers' Club" was formed, which apparently has come to stay.

"Fathers' Day" is really a week-end, at which by the courtesy of the Faculty the students play hosts to their "dads." When the normal contact between the average man and his son at boarding-school consists in footing the bills and dodging unpleasant complaints about scholastic deficiencies from importunate deans, it gives one pause to see the tables turned, to witness the son entertaining his father without diminishing his pocket-book, and the father linking arms with that son's professors, the while they enjoy a constructive interchange of ideas about "our" boy.

For two days father and son lived the same college life. Through slight adjustments by students whose fathers could not attend, fathers and sons shared the same rooms and mess, "pal'd" with the same chums

and rose on Sunday morning at the same ungodly hour of six-fifteen!

Faculty and students had arranged a full and varied program for their guests. Beginning with a thrilling football game on Saturday afternoon when Rutgers went down to defeat, there was no idle moment. Every campus activity had a place in the entertaining,—the dramatic club, the glee club, the orchestra, the debating societies. The later staged a contest that astonished even their critical professors and would have done credit to wiser and older heads than these lads in their 'teens. The fathers saw first hand what opportunities their sons enjoyed and the environment in which they moved.

Sunday there was an informal Faculty reception to the visiting fathers. It was a splendid get-together that would justify as a slogan for Holy Cross, "the school with the family spirit." Apparently the Faculty are part and parcel of the hundreds of homes from which their boys gather. And one could not but feel that that was as it should be, for had not these devoted priests left their own kith and kin just for these boys, who in a very sacred sense are theirs? While the family spirit is a tradition at Holy Cross, it owes its present intensity not a little to the school's genial and kindly President.

I dare say the most impressive phase of the program was the Sunday morning Mass in the magnificent college chapel. Holy Cross is a Catholic school with a distinctively Catholic atmosphere. Without an exception its 750 boarders (for want of accommodations it refused over 300 applicants last summer) are of the Faith. Mass begins each day and a large proportion of the student-body are daily communicants. The generosity of their priest teachers who do not keep banker's hours, facilitates this practice, for at half past six each morning twelve confessors are at their service, for they hold that the Sacraments are the Catholic solution for the problems of youth that the State Universities are combating so helplessly. But "Fathers' Day" was unique. Almost to a man

the students approached the altar and every father whose boy was his host knelt by his side. Not unlikely some of them had never before met their sons at the Communion table. The college choir sang at the Mass. As if training the students for the parish life they are later to lead, announcements and sermon and collection are part of the Sunday morning service at Holy Cross. It would have amused and edified those who have just concluded the spirited "dollar-a-Sunday" discussion in AMERICA to watch those boys deposit their Sunday envelopes. Their youthful aim is "ten-cents-a-Sunday" and it all goes to the Missions.

Before the visitors left Sunday evening they met again in the chapel for Solemn Benediction, and afterward the "Fathers' Club" held a spirited business meeting, whose main feature was a discussion of ways to have more fathers take advantage of the annual celebration.

And what were the reactions to the gathering? To an outsider looking on it was an inspiration, to the participants it was an event of a life time. Some of these fathers were seeing their boys for the first time since last summer; some of them were making their acquaintance with the priests to whom they had entrusted those boys.

Doubtless not a few are educating their sons at great personal sacrifice. Their visit convinced them the sacrifice was well made, that the lads were happy, that they were not wasting their time, that if athletics and recreation shared the campus life, the greater part of the day and the entire evening were given to more serious pursuits, and that they were in close personal touch with men of character and scholarship, who are not simply hirelings but fathers, counselors and confidants. They learned by meeting other parents that the companions of their sons came from homes with ideals similar to their own. They realized that discipline is still part of the Catholic educational program, though mildness is joined with firmness, and that the policy of Holy Cross is dictated not by student votes and student journals but by a moderate yet progressive Faculty.

But more than all else, they got close to those boys. Some of them that Saturday night were brought nearer to their sons than they had ever been before. One of the calamities of our times is that parents know their children only superficially and that just when a boy needs parental sympathy and guidance most, his father is oftenest furthest from him. The heart of a boy! How few American fathers understand it, its ambitions, its plans, its longings, its unspoken affections! The shortcomings of youth are stressed so frequently, but its untold possibilities for good and great things are often overlooked. A hearty chat, at a period when youth is blending into maturity, may mean the making of a world-power. Moreover, the nearness of father and son will react on the rest of the domestic relations. As one gentleman in a burst of joy remarked, "Father, today I wrote to my daughter in the convent, something I never do; I've left letter-writing to the mother." Growing closer to his boy, he grew closer to his girl.

No wonder that many of these men left the campus with tears in their eyes. No wonder they sensed anew the bigness of education under Catholic auspices, where manly piety colors study and play, where moral and intellectual worth have their awards as well as physical prowess, and where athletics, while heartily encouraged, do not overtop culture and scholarship. They have a new interest in their boys, in their boy's school, in the whole Catholic educational system. Characteristic of the sentiments they felt was the following from a man with an aristocratic Irish name who journeyed all the way from Cleveland for the occasion. "I came," he said, "at great expense and inconvenience but my trip has been more than repaid. There are five boys here from Cleveland, but I am the only father who could come. I saw the other four before I left home and each instructed me to "daddy" his boy while I was here. I have tried to but I will go back and tell them how much they missed. Meanwhile I want them all listed in the "Fathers' Club." "

"Fathers' Day" should not be limited to Holy Cross for experience there justifies its adoption elsewhere and there can be no doubt it will help Faculties and parents alike in the God-given task they must mutually accomplish.

CONTANTE ARIOSE

Andante affetuoso

Milady Moon
Has failed to keep her tryst.
I walk a lone, dark way
While she rides with the mist.

Allegro gaio

One night ago, she walked with me
Along the sand dunes where the play
Of waves made music for her feet
And where she danced till dawn of day.

Ancor piu mosso

Grown merry mad, she scattered all
Her diamonds upon the sands,
And laughingly recaptured them
To span the sea with sparkling bands.

Adagio molto

Too soon, too soon,
The dawn arose
"My love, don't go—"
I tried to close
Her in my arms,
But she had fled.
"Until tonight—"
Was all she said.

Adagio patetico

The hedge looms black
Where last night grew
Moon flowers brimmed
With silver dew.
The trees that held
Her spangled train
Like smitten ghouls
Bewail their pain.

Andante affetuoso

Milady Moon
Has failed to keep her tryst.
I walk a lone, dark way
While she rides with the mist.

CATHAL CANTY.

Sociology**The Divorce Game**

ANTHONY M. BENEDIK, D.D.

BACK in 1913 Rupert Brooke, describing his American trip for the *Westminster Gazette*, declares that he is expected to make comment on "the Facility for Divorce in America." The question of divorce, it is true, is one which has agitated the world from the beginning, but at this time we are passing through an especially dangerous period, whether the present social and moral attitude toward divorce be due to the war in whose wake we are following or some other cause. In the decade ending in 1920 the number of married persons increased twenty per cent, while the number of divorced persons increased forty-nine per cent; and since then the ratio of divorce has rapidly increased.

Mabel Potter Daggett, writing in a secular monthly, refers to a Mississippi valley county seat which averages about a thousand divorces a year, and where at times the docket gets so clogged up that all the judges turn in to have a grand "Liberty Bond Week." The barber at the State Tonsorial Parlor whom seven wives have divorced is beaten for the record by the woman in Brown's Laundry who has discarded eight husbands. Judge Ben Lindsay of national fame says that typical American cities, like Los Angeles, Denver, Kansas City, Atlanta and Cleveland, show one divorce for every two marriages, and that does not include the wrecked marriages caused by desertions, separations and non-support.

The foreign ascendancy, too, is increasing. Vienna reports a divorce fever which brought 2,750 cases before the courts in nine months of last year. Gilbert K. Chesterton deplores the condition in England, where "they're changing husbands like hats." In the French Senate a bill has been introduced for easier divorce, in order to stop the dwindling birth-rate of the country, for the three years' delay which is required to make the severance of the marriage bond permanent and a new alliance possible is the reason why, in the mind of the author of this bill, France is becoming depopulated. It is unnecessary to comment on the futility of hoping that they who shirk the marriage obligations will be faithful in their parental duty. And Soviet Russia issues a report that "free love" is prospering there; couples marry and get divorces at will, yet "no abuse or corruption of family life is remarked!" But Yucatan, whose easy divorce laws have latterly made it a Mecca for liberty-seeking spouses, has decided to enforce immigration laws which will forbid the entry of any one not able to prove a legitimate business mission.

There is a changed social attitude toward divorce, and that is one element which will make it difficult to re-inculcate the idea of sacramental and lasting marriage. We can all remember when the man or woman who had obtained a divorce was looked at askance, and woe to their social standing if they were bold enough to attempt another marriage! But nowadays all that has changed. Pity, which is really harder to endure than disgrace, is the

lot of the wife who chooses to bear her marital cross, however hard it may be, to the grave and the consummation of the clause, "till death do us part."

"And there can be no doubt," remarks Miss Daggett, "that the general acceptance of a new social order has had something to do with a certain acquiescence in it, i. e. divorce. The industrial classes feel about divorce as about the style of a hat or a gown that has appeared first on the other side of the town." It is a logical consequence of the natural religion which so many moderns are substituting for the revelations of God—it is a necessary result of the principle that we should avoid the rocky passages in the voyage of life, and choose only the paths which are easy and without obstacles. And so Chesterton defines divorce as "a frivolous, facile way of evading responsibility."

One deplorable thing about the divorce craze is the fact that our newspapers give it so much encouraging and frivolous publicity. A Chicago man, aged seventy-eight, recently married for the sixth time. His first wife had died, the second committed suicide, the third went insane, and two others divorced him; but the sixth one had been his housekeeper for a year, and therefore, she thought, she knew how to humor him. A St. Louis woman received her fifteenth divorce, and the judge remarked that she should receive a reduced rate on her cases. A Paris divorcee, questioned in court, was unable to remember whether she had had five or six husbands. The news columns were filled for a time with praise of the self-sacrificing spirit of the woman who had granted her husband, "the perfect lover," a divorce in order that he might be free to wed his "soul-mate." One can scarcely pick up a paper nowadays without discovering some new reason for marital dissatisfaction, and it is hardly to be expected that the ordinary wife or husband, who has real matrimonial difficulties with which to contend, will be able to persevere in the perusal of these items without some perturbation of spirit.

From the reports of the judges who rated the answers to a questionnaire sent out by a popular magazine, we may compile the following list of causes for divorce: 1. The wife's absorption in political and social affairs; 2. Abuse and cruel treatment; 3. Non-support, the husband's disinclination to find and keep a job; 4. Drunkenness; 5. Disease, and 6. Stinginess. In addition, an Ohio judge says: "Three out of four divorces in this county grow out of adultery, though not one petition in ten ever charges that," and a voice from California: "Any statistics as to the true ground of divorce are only approximate, for the reason that the real cause is so often hidden under the standard charge of cruelty, desertion, and non-support."

In one thing the judges are all agreed, and that is, that in the vast majority of cases it is the woman who seeks the divorce, and that the better economic position of woman today is in great part the cause of this condition. It is another manifestation of the tendency to substitute earthly comfort and happiness for the promised reward of the hereafter, and the power of example is proving almost too great for the once stable institution of marriage. There are occasional cases, it is true, in which the situa-

tion becomes so unbearable that separation is the only honorable way out. But the real solution to the problem, we must contend, is not to accept this condition of affairs as something that must be expected, but to discover that the basic fault is in marriage itself, that such a situation arises only when marriage is not properly understood and rightly entered into. And this thesis we might consider in another aspect, arguing that the Divine grace which goes with the Sacrament of Matrimony will enlighten the mind and fortify the will to see that, like all other human relations, marriage has its ups and downs which must be patiently endured to bring about the final happiness which God has promised to those who serve Him faithfully.

Nor will any compromise solution do away with the canker. Evident are the faults with which labors the widely advertised suggestion of Dr. Pinto of Omaha, that all marriages in which no child was born in two years should be cancelled. Judge Sabbath of Chicago, whose wide experience in divorce cases enables him to speak with some authority, has some wise advice to offer: he would have the husband take the wife into real partnership, would avoid relatives' interference, would have them have children or adopt some, would have the husband supply the wife with sufficient to maintain the household; they should work together, play together, and share responsibilities alike. Thus any troubles that arose would be settled from day to day and healed ere they had a chance to become fatal.

That is the true conception of the marriage relation, certainly: an honest and earnest partnership in the business of life, each party to which is doing his or her level best to serve God and to assist the other in the same service, especially in the faithful doing of the mutual duties which married life entails. And because the tempter ever goes about like a devouring beast, seeking for his prey, and because the allurements of worldly things are manifold and attractive, Christ raised Marriage to the dignity of a Sacrament, that the wedded couple might have the Divine help that will enable them to meet successfully the pitfalls peculiar to married people.

Education

What of the Repeaters?

JOSEFITA MARIA, PH.D.

THE problem confronting us today is "What shall be done with the repeater?" According to the United States Bureau of Education, approximately half of the more than 4,000,000 children who enter the first grade in the public elementary schools each year, fail to reach the second grade. This state of affairs is attracting the attention, not only of the Federal Bureau of Education, but of the individual States. New Haven has made an appropriation for the study that is being conducted under the auspices of Yale University, to ascertain the causes of failure in the first grade. "Repeaters" are to be found in every grade—with the possible exception of the seventh and eighth—and in every school, as a glance at an Age-Progress Chart will clearly show. The cost to each school is enormous, and the resultant waste in educa-

tion should command the serious attention of every parent and teacher in the United States.

One possible solution of this problem is the giving of one or two standardized intelligence tests, and the subsequent grouping by abilities. For the "child study" movement culminating in the recent profusion of studies of intelligence has convinced even the most sceptical educators and school patrons, that "educabilities" are variable. The bright group, we hope, will be looked after; the medium or average group is bound to succeed; but the third group, which is sure to contain a number of repeaters, is the subject of this paper. The group with low intelligence, due to a variety of causes, familial, economic, sanitary, etc., is the largest group by all hazards, and demands more insistently and steadily as the years go by, that education be adapted to its needs. It is this third group dragging year after year, in the same grade, trying the patience of teachers, and, in too many instances, developing into the moral delinquents that fills our juvenile court rooms. The boy who has no congenial work, and the work of the repeated grade is not congenial, idles his time, becomes a discipline-case, and, after a certain number of terms in the same grade is promoted, only to continue the same procedure until released by reaching the compulsory age limit. In any such case undesirable physical habits, mental attitudes and character traits are the harvest of the years of shiftless habits in the classroom.

The only way in which this group can be reached seems to be by the Winnetka Plan, evolved by Superintendent Carlton W. Washburne. This conclusion has been forced on the writer by observing this summer, the work of a class of children taught under this system. In the intelligence test given at the beginning of the session, the pupils ranked very low, yet, at the close of the summer, there was a marked improvement in the quality of the work, and every evidence that the pupils had recognized that their advancement depended on individual effort. Mr. Washburne claims that his method saves the children from grade repetition. His school report of 1924 shows that the percentage of over-age children in Winnetka is only 14.4 as compared with 22.2 in other schools of similar composition. Of the 14.4 only 2.8 percent are more than one year over age.

The school in which I observed was operated upon this individual system, each child being permitted to progress at his own natural rate. He was not forced too rapidly by those of quicker mentality, nor retarded by those children who were slower. The class was an unusually busy one, the children working with a vigor born of the definiteness of their objectives. In this plan not every subject is individualized; only the common essentials which, by their very nature are on an individual basis. If a knowledge or skill is essential, then all the children should get it. If all are to get the same knowledge and skill provision must be made to vary the time for acquiring it to fit the individual differences of the children. Common essentials have been defined, "as those knowledges and skills used by most people,—used in their leisure or their work, in their personal life, or their civic life, or their social life."

The principal thing to be noted about the Winnetka system is that it rids the grades of repeaters who are clogging up the work. According to this plan a pupil cannot "fail." He may take more than a year to do the work, but he will never have to repeat a grade. Each year he begins where he left off the preceding year. His progress is continuous and strictly individual, and he learns that freedom means the liberty to study and work at his own rate of speed, according to his own degree of ability, uninterrupted and unhampered by arbitrary programs and time limitations.

Besides the individual work, the plan provides for a considerable number of group and creative activities. These socialized activities are fully as important in the actual development and education of the child as are the academic subjects. Through these activities, an effort is made to develop a stronger group spirit,—self-reliance, initiative, muscular coordination, a love of the beautiful in music, art, literature. Above all each child receives valuable learning in the "habit of success", for he is given work graded to suit his capacity, and the demands made on him have a direct relation to his abilities.

Note and Comment

An Extensive Work
of Christian Charity

VARIOUS letters have come to us from the St. Boniface Society. It is an organization struggling to support, in the Protestant sections of Germany, 20,000 little children in its 165 homes and orphanages. More than that, it is devoting its energy to make possible the missionary labors of poor self-sacrificing priests in Germany's so-called "Diaspora," the land of the dispersion, where Catholics are few and scattered. The home support of these priests is often impossible and the life of the missionary is not seldom one of extreme hardship, made doubly difficult at the present time. Germany is on the way to recovery, but in these northern sections the struggle of dependent Catholic institutions and priests is still very bitter. With the sinking of the mark the aged folk who had lived comfortably upon the interest of a little saved-up capital soon found themselves paupers. The homes and orphanages kept by the St. Boniface Society were stricken in precisely the same way. As a consequence the organization is still compelled to ask for outside help, besides what assistance can be given by Catholics at home. The appeal for these orphans, nuns and priests is certainly a deserving one. AMERICA will be pleased to forward whatever may be sent us for this good work, as our Charity Fund has kept in operation during all these many years.

Recognized by
the Holy See

IT IS now thirteen years since the Catholic Instruction League was established in Chicago through the efforts of the Rev. John M. Lyons, S.J. The interest of His Grace, the late Archbishop Quigley, was shared by individual pastors of the city, and later the movement spread to

other centers, until at present over a score of archdioceses and dioceses in the United States, and several in other countries have established branches of the Society. Moreover the Holy See has shown such approbation of the League as to invest it with the dignity of a Primary Union, and to concede generous spiritual benefits on all those who participate in its work, whether by conducting the classes as teachers, or attending the religious instructions which the union provides. The League's main object is the teaching of Christian Doctrine to the Catholic children whom the parish schools cannot reach, to boys and girls who have gone to work and even to adults who are in need of instruction. Another of its purposes is the starting of Study Clubs for the gaining of a more thorough and practical knowledge of the tenets and observances of the Catholic religion, and the building up of a system of Catholic Vacation Schools, the necessity of which is each year becoming more urgent. It would doubtless be only necessary for pastors, confronted by those very problems for whose solution the League has primarily been established, to learn of the existence of the organization, in order that their flock might benefit by its provisions. The Papal Brief of the Holy Father, dated August 5 last, grants the League lasting permission to aggregate to itself similar unions, wherever they be established, and extends to them the same Indulgences. The General Director of the Catholic Instruction League is the Rev. John M. Lyons, S.J., 1080 W. Roosevelt Road, Chicago, Ill.

The Promotion
of Safety

WITH a view to promoting the theory and practice of "Safety," the Travelers' Insurance Company of Hartford publishes monthly a valuable bulletin, the *Travelers' Standard*. It is intended not merely for official consultation in insurance circles, but contains much that is profitable for the lay reader. We may refer to an article in a recent number, emphasizing the caution that should be exercised in the use of steam and hot water vessels. As a case in point, there is outlined the damage consequent to the explosion of a small gas-heated tank, used for supplying hot water in a barber shop. Apparently someone had failed to shut off the gas before closing the shop at night. Some time later the 20 inch tank exploded. Openings ten feet square were torn in two walls of the shop. The tank itself passed through the metal ceiling of the shop, through the floor and ceiling of the room above, and the floor of a flat still higher. A heavy chair in the room above was thrown to the ceiling and demolished. The plate-glass in the barber-shop was shattered, considerable damage done to two adjoining stores, glass and various objects thrown through the windows of an automobile parked in the street, and windows in the buildings across the street broken by flying material. Happily, there was no one near enough to be injured, but several thousands of dollars were required to repair the property damages. The insurance companies are alert to teach ways and means of preserving human life and property. But they must

reckon with the human element,—a factor not always to be relied upon. "Behold how great a matter a little fire kindleth," observes the *Standard* in the case mentioned above. With modifications, the truth may be aptly applied to cases other than the one it stresses.

The American Fleet in New Zealand

SO favorable were the impressions made by the officers and sailors of the American fleet during their visit to New Zealand, several weeks ago, says the writer of a special article in the *Queen's Work*, that

no treaty drawn in cold phraseology could ever cement a friendship between our nations, or create the mutual esteem and confidence that has been engendered by the hearty handshake and the friendly converse we have enjoyed during the past happy fortnight of intimate international reunion.

One-third of all the men in the Fleet being Catholics, Bishop Cleary, of Auckland issued them an invitation to attend Mass in the Cathedral, the Sunday after their arrival, and the response was so generous that several hundred of the local Faithful were unable to gain admission. A week later, more than seven hundred of the Americans attended the Solemn Military Field Mass celebrated for the dead of the New Zealand forces, an occasion, says the correspondent, "that brought two peoples closer together than ever before, as they prayed side by side before their Eucharistic Lord for loved ones sleeping afar in Gallipoli, in Flanders, and in the seas that link our lands together."

The people of Auckland are not likely to forget the "Jackies" and their superior officers in the days to come. On the morning of the Fleet's departure, Admiral Robinson, commanding the Battleship Division, presented to the trustees of the local Institute for the Blind a donation of \$5,000. Accompanying the gift was a letter in which he said:

It is our desire that this sum, to which every individual of the Fleet's personnel has contributed, be used as our endowment to pay perpetually for the care and education of a child in the Institute, in order that in the future the children of New Zealand may know of the high regard and warm friendship in which we of the American Navy think of them and their country.

Not all the credit for their becoming deportment in the distant island Dominion was given the sailors themselves, nor the Navy that had trained them. Their hosts are frank in acknowledging honor and esteem for the mothers at whose knees were learned the lessons of piety and courtesy and manliness that are the cornerstones of a nation's greatness.

Magnitude of British Cooperative Union

IF TODAY England is passing through her ordeal of unemployment and industrial stagnation she certainly can find consolation in the constant growth of her cooperative movement. This, in fact, becomes more necessary in proportion as men and women must count more carefully every penny spent by them. The 1924 report of the British Cooperative Union, recently published, shows that it now embraces 1,445 societies, three of which

can show a membership of over 100,000 each. Taking our figures from the November issue of *Cooperation*, published by the Cooperative League in New York, we learn that the aggregate membership for all the societies is now 4,752,636. "As most of these people are heads of families," remarks the editor, "it means that at least 16,000,000 Britishers are now in the cooperative movement." The sale for all of the societies amounted to nearly \$1,300,000,000. These stupendous figures are sufficient reason to conclude that in Great Britain at least Cooperation is making "a dent in capitalism." The Union points out with satisfaction that Gladstone in his palmiest days, as Chancellor of the Exchequer, never handled such vast sums. The capital invested in the cooperatives totalled just short of \$460,000,000, and they employed 207,111 workers. Most of these were engaged in distribution, the smaller portion being occupied in production for the cooperative wholesale or local societies. The patronage rebates for the year amounted to \$107,000,000. "Thus," concludes the editor of *Cooperation*, "grows apace the massive economic power of poor people, when they band together for mutual service."

The Burial of the Dead

CALLING attention to the burial of the dead in Catholic cemeteries, Archbishop Glennon of St. Louis has sent this circular letter to the pastors of his diocese:

I would call the attention of the Reverend Fathers to the fact that the Church from the beginning has been opposed to cremation; and that the services of the Church and Christian burial are denied to those who direct that their mortal remains be cremated. From this general rule, exceptions may be made where there are grave reasons, as for instance, in case of epidemics, war, and other causes necessitating cremation as a protection for public health.

Neither is it permissible for Catholics to be buried in non-Catholic cemeteries, unless, in the few cases where the deceased may have been a convert to the Church, and before said conversion have acquired, or whose family had acquired a lot in a non-Catholic cemetery.

There is not any permission given by us to establish what is called a "Catholic Section" in a non-Catholic cemetery; nor has any priest in the Diocese authority to grant such approval; nor is it permissible, except in cases as above cited, for the priest to attend the funeral rites in said non-Catholic cemeteries.

Furthermore, there is not any permission given by us to purchase a crypt in a mausoleum erected or to be erected in a non-Catholic cemetery. Such cemeteries being held generally by stock companies, are quite different from, and opposed to the spirit and method of holding Catholic cemetery properties. These latter are not held by stock companies; nor does their balance of receipts go to the benefit of stockholders; but are by the terms of their incorporation to be dedicated to the Trustees and Archbishop to charity.

I request that you read this letter to your Catholic people at the Masses some Sunday during the month of November, and in doing so urge them to beware of the many agents abroad for these stock-company cemeteries, whether they be undertakers or not. They misrepresent the situation, and if they succeed with our Catholic people it is only by selling under false pretenses.

Further we urgently advise that Catholic people who have selected burial lots in these non-Catholic cemeteries will, at their earliest convenience, dispose of the same.

While this is a ruling local to St. Louis the principle involved is of general application.

An Octave of Children's Prayers

MARY DIXON THAYER

Just Think!

I'm glad, dear God, that when You came
Down on the world to die,
You were a little Child at first—
No bigger than am I!
Just think! You were a Child so that
All other children could
Remember what You did, and learn
From You how to be good!
Just think! You might have floated down
From Heaven on a star!
You might have been a King the way
In Heaven, now, You are!
Just think! You might have come to us
Already tall and old—
You might have been so strict and *made*
Us do as we were told!
Just think! And yet, instead, You *came*
Down as a Child and played
With other children and You had
A Mother You obeyed!
Thank You, dear God! For now I know
You understand the way
It feels to be a child and have
Big people to obey!

Gratitude

How kind of You, dear God, to let
Children come crowding round You *yet!*
How kind of You to make us feel
You really like it when we kneel
Close, close to You! O! Every day
I try to go to Mass and pray!
I know that You are everywhere,
Dear God, but You are closer there.
When You were in the world You said
"This is My Body," of the Bread.
It's hard to understand, but You
Would never say what isn't true.

First Communion

It's almost time! Dear God, I kneel
And wait for You to come! I feel
A tiny bit afraid—but O!
I love You—and of course You know
I do, and yet You like to hear
Me say how much, when You are near.
Dear God, I love You more than I
Can tell—but O! Before I die
I want to love You more than now!
So, won't You come and show me how?

After Communion

Dear God, dear God, You came to me!
How glad I am! And yet I see
I am not what I ought to be.
Here is my heart! It's small, but I
Have filled it up with love. I'll try
To keep it that way till I die.

To Our Lady

Mother! I always want to be
Your child—will you take care of me?
When God was just a little Boy
I know He gave you lots of joy,
And if He later made you sad,
I know that now He makes you glad.
And I believe if a child dies
That, when he gets to Paradise,
If you'll just touch God's hand and say,
"O! *Please* don't send that child *away!*"
God will say softly, "Mother dear,
You can have all you ask for, here!"

The Stairway

I like to think the days are steps
On which You've set my feet,
And I must climb them one by one,
Dear God, until we meet!

A Gift

Take all of me today, dear God!
I want to give You all
I think and do and say and am
From morning to nightfall!
I want to live for You today!
I want to try and fill
Each minute up with love for You—
And O! I hope I will!

Forgetfulness

If you are small—like me—it is
So very easy to
Forget your prayers, or say them with-
Out thinking—when you do!
The world is such a great big place
To be in if you're small,
And everything that's in it is
So wonderful and all!
Sometimes, dear God, I do not think
Of You for a whole day—
I only think what fun it is
To be a child, and play.
I only think what fun it is
To be a child and know
All sorts of lovely things (like where
The yellow violets grow—
And bluebells, and those little, sad,
White flowers that I love—
And where a robin builds her nest—
Or maybe it's a dove?)
I know so many things like that,
You see—such heaps of things!
Why, only just today I saw
A bug with purple wings!
But, God, I know You made the world,
And all that's in it, and
How I can forget You I *don't*
Exactly understand!

Reviews

Poets and Pilgrims. From Geoffrey Chaucer to Paul Claudel. By KATHERINE BRÉGY. New York: Benziger Brothers. \$2.60.

Just as Miss Brégy finds so many reasons gracefully to praise the poets of her choice, so the reviewer is compelled to applaud her delineations of her poets and their work. She breathes into her essays a spirit of intelligent sympathy and of artistic understanding. Beginning with our first great English Catholic poet, Chaucer, and ending with the champion of the Catholic renaissance in France, Claudel, she pauses here and there through our literary history to say an appreciative word about some of our worthy Catholic singers. Though she does seem to be far too indulgent with Ernest Dowson, she does not in the least overstate, despite her high commendation, the claims of Katherine Tynan Hinkson, of Father Tabb and Joyce Kilmer, or of Louise Imogene Guiney. In these essays she mingles biographical notes with poetic appraisals; in the latter, she does not confine her appreciations only to the poet under consideration but discusses as well the elements as the contemporary fashions of poetry. Her method is explanatory and exploratory, her attitude is critical but sympathetic, and her mode of expression is felicitous. Three of the essays seem to be interludes in her main theme. In "Lodge and his 'Rosalynde,'" she traces the source of the Rosalind in "As You Like It," in "Shakespeare, Three Centuries Young" she examines his Catholic vestiges, and in "Christmas Poetry" she comments on the great songs of this feast. The volume is a worthy contribution to the growing library of critical literature written from the Catholic viewpoint.

F. X. T.

My Life and Memoirs. By JOSEPH I. C. CLARKE. New York: Dodd, Mead and Co. \$3.50.

The last fifty years of New York's evolution as a metropolis has been full of wonders: social, political, religious, scientific, and material. To have lived behind the scenes, as journalist, dramatist, poet, publicist and citizen, and to have been able to appreciate how they were being shifted and how the actors played their parts, has been the fortune of but few. Fewer still could relate with the freshness and charm of this volume the recollections of the men and events that make up the record of the dawning of the great electrical age. Coming here in 1868, an Irish political exile, Mr. Clarke soon made enviable progress to fame in an editorial capacity on the New York *Herald* and other dailies. He gives graphic sketches of many notables with whom he was thus brought into contact. A specially good chapter is that devoted to the "Lydia Pinkham of the Soul," as one of his confreres so aptly styled the inventor of "Christian Science." As a dramatist he produced several successful plays, and as a poet, a number of lyrics; that by which probably he will be best remembered is his stirring "Fighting Race," immortalizing the redoubtable "Kelly and Burke and Shea." His more pretentious epic of the patriot martyr, Robert Emmet, and a volume on Japan and Oriental conditions added to his literary repute.

T. F. M.

The Phantom Public. By WALTER LIPPMANN. New York: Harcourt, Brace and Co. \$2.00.

The term "public opinion" is used to signify that which the ordinary people think and say of a matter. According to the intensity and vividness of this opinion, the public is moved to some kind of action. Thus we say, for example, that public opinion is opposed to bathers parading the streets in skimp attire; that public opinion condemns the grocer who mingles sand, however fine and silvery, with sugar; that public opinion declares against our entering the League of Nations, and so following. In the last example, we have public opinion of political matters, and it is of this that Mr. Lippmann treats. A note of the book is its intelligence; which means that the author has a broad and deep knowledge of his case, and that he writes clearly and forcefully. He contends that "the role of public opinion is determined by the fact that its relation to a problem is external . . . but does not itself control the executive act. It is the thesis of this book that the

members of the public, who are the spectators of the action, cannot successfully intervene in a controversy on the merits of the case." Hence, the author does not hold that there is no such thing as public opinion, but that public opinion, if it is to count for anything, must be formed and educated by leaders who have "inside" knowledge and who ought to be honest and intelligent. Demosthenes demonstrated how an effective public opinion could be roused in a people indifferent to their higher welfare. Mussolini and the mass of the Italian people in Italy are agreed. And in our own late municipal elections, the voice of the people was heard not uncertainly. The book is deserving of attention, though there are slips, here and there, as regards principles. F. McN.

The Great Historians. By KENNETH BELL and G. M. MORGAN. New York: The Macmillan Company. \$3.25.

If a judgment of this volume be made according to the scope the authors set themselves and outline in an introductory note the reader will concede their purpose fairly accomplished. The book is meant to introduce us "to some of the more important books and essays about English history written during the last century and a half" and "to prove to those who do not know it that history can also be literature." A phrase in the note sets off well its nature, "a pedlar's box of samples." There are selections from German, French and American historians as well as English, and the contents range from the Romans through the Tudors and Stuarts to the nineteenth century. The compilers have wisely omitted citations from living writers though one notes with amazement the absence of passages from men like Newman and Lingard who are certainly typical of the best literary history of certain events in Great Britain. Of course the authors are not accountable for the statements of the writers they have chosen for their volume but they are responsible for the interpretation and evaluation given their selections and the accompanying biographical appreciations. They frequently fail of accuracy. Gibbons "Decline and Fall of the Roman Empire" is "one of the great books of the world"; but only if greatness be divorced from truth. Von Ranke neither did nor could "write as calmly and indulgently of the Counter-Reformation Popes as of the career of Luther." As for Hallam, it is hardly consistent to characterize with "ripe learning, careful scholarship and good judgment" one of whom later it must be noted that "he had no real understanding of the place of religion in medieval life," a topic on which he was bold enough to write. Indeed, it is remarkable that in a volume where so many selections treat persons and events that can only be appraised in a full understanding of Catholicism so few of the writers should be unprejudiced on that topic. And yet they are "The Great Historians"!

W. I. L.

Along the Mission Trail. I. In the Philippines. By BRUNO HAGSPIEL, S.V.D. Techny, Illinois: Mission Press, S.V.D. \$1.25.

Handbuch der katholischen Missionen. VON BERNARD ARENS, S.J. Zweite Auflage, Freiburg im Breisgau: Herder and Co. \$3.00.

"In the Philippines" is the first of a series of five "mission travel-books" contemplated by the same author. They are to contain, in popular form, his experiences and impressions during a tour of visitation in various countries of the Far East. The initial stages of the voyage are here recounted and his journey through the Philippines. In a pleasant way he describes the social and religious conditions of the countries visited, narrates personal or historic incidents, and frankly draws his conclusions. The volume does not aim at scientific completeness, since the main purpose of the journey, made in company with the Superior General of his Society, was to inspect minutely the various missionary undertakings of the Fathers of the Divine Word and the Missionary Sisters, Servants of the Holy Ghost. To his final conclusion regarding the Philippines we can heartily subscribe: "The Catholic Church in the Philippines is in a critical state which may prove fatal if proper steps are not taken to counteract the threatening dangers." The series of volumes will greatly help the mission cause.

The handbook on the Catholic missions mentioned in the second place is in reality a stupendous work. Though a second edition it is practically a new book. Considering the amount of information gathered here one wonders how any single individual could have had the courage to attempt this task. An exposition and explanation of the entire foreign mission regime in the Church, is followed by what might be called a series of Catholic world mission directories. Here is given the exact mission data, so far as ascertainable, of all the various Orders and Congregations, the number of workers engaged, their fields of activity, and all similar facts. In addition there is a full and quite exhaustive Catholic mission press directory for all countries, and even a list of addresses of all the Catholic mission headquarters in the world. There are over a hundred statistical tables. In brief, the book is indispensable for any one seeking information on the Catholic missions.

J. H.

A Short History of the American People. Vol. I, 1492-1860. By ROBERT GRANVILLE CALDWELL. New York: G. P. Putnam's Sons.

In every condensation of American history to one or two sizable volumes, there must of necessity be foreshortenings and omissions. Liberty of selection must be granted to the popular historian. Professor Caldwell has used this liberty judiciously, though one must note, in honesty, that several phases of Colonial history in which Catholics are most interested have not been given the space that, in our opinion, they deserve. This does not imply, however, that the author has slighted or misrepresented the Catholic contribution to the United States. His contrasts of the Renaissance and of medievalism are not well founded. But he has made a serious attempt to distinguish, as he says in his "preface," facts from interpretations of those facts; of course, it is humanly impossible to prevent interpretations already formed from influencing the choice of facts presented. In general, this interpretative record of our national development is satisfactory. Its treatment of the causes leading up to the Revolution, its survey of the social status of the contributory nations, its findings on the Jefferson-Hamilton views of the nation in the making are worthy of the notice of everyone interested in American history. Hamilton believed in government founded on force, conducted by the few; Jefferson advocated the rule of the many, despite the dangers that seemed inherent in that policy. Very significant in this history is the attitude taken on the Lincoln-Douglas debates. The second volume, promised for early publication, will carry the story from the beginning of the Civil War to the present time.

G. C. T.

Books and Authors

The Book for the Boy.—Fully equal to the other stirring tales of river-life that Father Spalding has written, is his latest volume "Stranded on Long Bar" (Benziger. \$1.00). Jammed on a sand bar where the Mississippi and the Missouri unite was the "Ghost Boat." How it came to be stranded involves a bit of treachery. How it was rescued introduces a scene of heroism and noble fidelity. Its helplessness during a long winter offers opportunity for spirited descriptions of a boy's experience in fishing, trapping and wolf-hunting. Paul Richards and his friends, both black and white, are the kind of people that we like to see get the better of the unscrupulous wreckers.

Great variety in readings and illustrations characterizes the eleventh volume of "The Boy Scouts Year Book" (Appleton. \$2.50) edited by Franklin K. Mathiews. Under the title "The Stories Boys Like Best," are included yarns of animals and of airplanes, of ancient battlefields and school ball fields, of groceries and detectives. In the second part, "Things All Boys Want to Know," is offered information about pitching, camping, hiking, fishing, and about such enemies as polar bears and new suits of clothes. The heroes of boys and the understanders of boys write the adventures, the advice, the poetry and the jokes. All told, it is a book that will make every red-blooded boy glad.

The happy and healthy life of a group of high school boys and girls is well told by Earl Reed Silvers in his "Barry and Budd" (Appleton. \$1.75). Games, contests, accidents and some dangers enter into the plot and the counterplot. Young people will find this story of helpful emulation and true friendship most enjoyable.

In a foreword to Fitzhugh Green's "Midshipmen All" (Appleton. \$1.75) Rear Admiral Sims says "American boys who want to know what life is like on board a man-o-war . . . will find their curiosity gratified by this essentially boy's book." And so they will. It is so very interesting that it will probably keep a boy reading when he should be sleeping.

During the past few months an impressive list of boys' books has been published. Among these may be recalled: "Sunshine and Freckles" (Benziger), by Francis J. Finn, S.J.; "On the Sands of Coney" (Benziger), by Neil Boyton, S.J.; "The Last Lap" (Benziger), by Fergal McGrath, S.J.; "Trail of the Iroquois" (Herder), by M. Bouchier Sanford; "Quinby and Son" (Appleton), by William Heyliger; "Hold 'Em Wyndham" (Appleton), by Ralph H. Barbour; "Seckatary Hawkins in Cuba" (Appleton), by Robert F. Schulker; "Clearport Boys" (Century), by Joseph B. Ames; "The Medicine Buffalo" (Appleton), by Elmer R. Gregor; "Scouting on Lake Champlain" (Appleton), by Everett T. Tomlinson; "The King's Minstrel" (Page), by I. M. B. of K.; "The Days of Chivalry" (Page), by W. T. Adams. "David Goes Voyaging" (Putnam) is a boy's book of experiences in the "Arcturus" expedition, written by a boy, David B. Putnam.

Written for Girls.—Life at a Catholic boarding school for girls is not such a very tame existence. It becomes a succession of thrills and wonders in the school described by Inez Specking in "Martha Jane" (Benziger. \$1.50). Within an hour of her arrival, Martha assumes the school leadership by her comic audacity. She is the force behind all the mischief that tests the motherly care of the Sisters and almost exhausts their patience. And yet, she is dearly beloved by them and her companions. The story is not only interesting and well-narrated, probably the best that Miss Specking has yet written, but it is a splendid plea for Catholic education.

Under the title, "Pamela's Legacy" (Benziger. \$1.50), Marion Ames Taggart has written a sequel to "The Dearest Girl." The same characters that made the first book so entertaining are again presented. What to do with the million dollars that had been left to her by her aunt, is the question that troubles Pamela. The story tells what use she made of her wealth and how loyal she remains to her Faith.

In "Mary Rose Keeps House" (Benziger. \$1.00), Mary Mabel Wirries continues the story of her adorable heroine. While her mother is away during the holidays, Mary Rose encounters exciting experiences in caring for her small brothers and sisters and her orphaned cousins. There was almost tragedy in her days of authority. The lessons are not too obviously pointed. Always optimistic and buoyant, Mary Rose finds that her first venture into "grownupdom" has its trials as well as its delights.

The fourth Glad Book, "Polyanna's Jewels" (Page. \$2.00), by Harriet Lummis Smith, continues to teach the happy philosophy that there is always something to be glad about. The "jewels," of course, are three children. Young readers can easily understand the story, and older people can enjoy it. Fun and good cheer play in and out of the pages, and the action is so kindly and so human and, withal, so sensible, that it cannot help but interest.

There are six children in "Makeshift Farm" (Appleton. \$1.75), by Hildegard Hawthorne. When financial loss came to father, he brought the six of them to the little farm. Did they regret the change from the city? Not at all after they had found such fun in the barn and the garden, after they had sailed and swam and had their picnics. They even became detectives; but that ended their very pleasant stay on the farm. This, too, is a book of cheer and fine comradeship.

Reviewed in previous issues are: "Mary Rose, Sophomore" (Benziger), by Mary M. Wirries; "The Valley of Peace" (Herder), by Lida L. Coghlan; "The House in the Golden Orchard" (Page), by Dorothea Castlehun. A serious book but one of good reading is the little volume of Sister Eleanore, "Talks with Our Daughters" (Benziger).

Catholic Stories and Picture Books.—Winfrid Herbst, S.D.S., has the authentic knack of spinning a beautiful and instructive story in a way that should hold the young reader interested. Whether the tales in "Tell Us Another" (St. Nanzianz, Wisconsin, \$1.00) are of modern children or of the brave people of former days, they are all short and simple, in words that are easy and with thoughts that are attractive. Each of them hides away a lesson.

One great fault to be found with "All the Year Round," a child's calendar of patron saints in rhyme, published by Herder Book Co., is that it has only a dozen stories whereas we would like to have a dozen dozen. Sister M. Emmanuel, O.S.B., the author of the rhymes tells the stories of God's friends in jingles that are pleasant to read and easy to learn. Agnes, Dorothea, Benedict, James, Maurice, Margaret, Mary, Catherine, John, Germaine, Filumena, Andrew and Stephen, will find their patron saints mentioned in the book. Other good children must wait till Sister Emmanuel writes verses about the other saints.

Beneath every Christmas tree there should be a copy of "The First Christmas" (Kenedy, \$0.25), by Thomas A. Donoghue, S.J. To the lilting measure of "'Twas the night before Christmas," Father Donoghue tells the story of the real, true Catholic Christmas, of the stable of Bethlehem and the coming of the angels and the hurry of the shepherds to adore the little Babe. And while the children sing the verses, they can look on the beautiful colored pictures.

There are also many colored drawings in Sister M. Eleanore's "The Little Flower's Love for Her Parents" (Benziger, \$0.25). Grown-up people may claim St. Thérèse as their patron, but she is really the friend of little children. Sister Eleanore tells about her babyhood and her girlhood, and every child will enjoy this true story.

A stands for Angel, B for Bethlehem, C for Cave. So says Sister M. Gertrude in her little pamphlet "Catholic Nursery Rhymes" (Benziger, \$0.25). By the time she has gone through the alphabet to XYZ, she has told the life of Our Lord in very pretty little rhymes that children will love to learn.

Among the other little books previously mentioned in our columns recently are: "Alphabet of the Altar" (Hardeing and More), by E. Vincent Wareing; "The Life of Christ for Children" (Longmans, Green); "Grannies' Story Cupboard" (Herder), by a Sister of the Holy Child; "Eager Hearts" (Herder), by a Sister of Notre Dame; "God's Wonder Book" and "Master, Where Dwellst Thou?" (Burns, Oates), by Marie Ellerker, O.S.D.

Readings and Pictures for Smaller Members.—A large sized present and a very beautiful one is "A Child's Book of Country Stories" (Duffield, \$2.50), written and compiled by Ada M. and Eleanor L. Skinner, and pictured by Jessie Willcox Smith. The short stories have been selected to make manifest to the child the beauty and the glory of nature. Hence, they have been garnered under the titles of the four seasons. The works of the best naturalists and the truest child-lovers have been adapted to fit the intelligence of the children.

There are several stories joined together in one story in "Rain on the Roof" (Macmillan, \$1.75), by Cornelia Meigs. In the attic of the old house, a loveable old man carved ships and told stories about the books in his library. But the three little children that used to watch him and listen to him had an interesting experience of their own.

A book fairly worth consideration is "The Jungle Man and His Animals" (Duffield, \$3.00). The stories are by Carveth Wells and the pictures are by Tony Sarg. Mr. Wells knows the jungle

and its animals, and he knows how to tell about them in a simple, fascinating way. Praise for Tony Sarg's pictures would be superfluous.

Another volume of the "Chatterbox" (Page) is here to delight the children during 1926. More than 300 pages of stories, verses and good pictures, all appealing to young ears and eyes, make it an interesting collection.

Large print with very little on a page and black silhouette pictures on every turn make "The Little Girl Who Curtsied" (Duffield, \$2.00) a most charming book. Margaret Baker tells the nicest of stories and Mary Baker illustrates it.

"Santa Claus in Summer" (Stokes), by Compton Mackenzie, has already been featured as one of the most clever books of the year. All the old favorites of the nursery appear together in one story.

Classics for Children.—It is a splendid enterprise that brings to the children of today the fine old stories that held their parents enthralled in years gone by. Most of the old favorites have been included in "The Macmillan Children's Classics", each \$1.75. All of the volumes are profusely illustrated in color and sketch. They are graded according to the probable age of the reader, but they are not confined to readers of the ages mentioned. For ages 12-15, is Stevenson's "Kidnapped", illustrated by Warwick Goble. For ages 10-12, is Washington Irving's "Rip Van Winkle and The Legend of Sleepy Hollow", with appropriate drawings by Eric Pape. Adapted to ages 8-10 is Charlotte Yonge's story of the last crusade "The Prince and the Page", with drawings by Marguerite de Angeli. "The Odyssey for Boys and Girls", as told by A. J. Church, is also on the Macmillan list, as is "David Copperfield", abridged by Edith F. Smith and illustrated by the expressive silhouettes of Harriet S. Smith.

Many old friends will welcome once more Mrs. Molesworth's "The Cuckoo Clock and The Tapestry Room" (Macmillan). These stories were first published in 1877. This new issue prints the pictures used in the original edition. Though primarily a girls book, its interest is not for girls alone.

Teaching and Training the Child.—A splendid program of practical pedagogy is offered by Mary Eaton in her book for students in training, "Consider the Child" (Longmans, Green, \$1.50). "Teaching as an art is learnt chiefly by practice," Mother Eaton asserts in her preface; reading about music will not produce good pianists, lectures on pedagogy will not of themselves turn their hearers into good teachers. With this as the basis of her system of training teachers, Mother Eaton prods her students to think for themselves, to develop their own initiative, and to test their principles by experiments and exercises. Her work has vision and sanity and practicality. In the earlier chapters, she uncovers the philosophical foundations that must underlie all good teaching. Later, she treats in detail of the instructions to be given in mathematics, history, geography, English. Her method is wholly that of proposing questions, the answers of which are merely indicated, of offering excerpts from pedagogical literature for analysis, of setting problems that inspire and test methods. This is a volume that literally demands attention from teacher and teaching-student alike. Mother Eaton is also the author of "The Faith for Children" (Herder, \$0.90), a new form of catechism for children between the ages of seven and fourteen. The simple explanations given of the dogmas of Faith, the clear definitions and illustrations of difficult terms, the directness of the questions asked and the interesting topics for conversation suggested, make this little volume an antidote for boredom in the religion classes.

In connection with these books, attention may again be called to several similar volumes reviewed in recent months, such as, "Talks with Teachers" (Benziger), by Sister Paula; "Twelve and After" (Benziger), by "The Sower"; "Beginning the Child's Education" (Harper), and the other invaluable volumes by Ella Frances Lynch. A most enlightening treatise is "Boy Guidance" (Benziger), by Kilian Hennrich, O.M.Cap.

Communications

The editors are not responsible for opinions expressed in this department

American Loans to the Holy See

To the Editor of AMERICA:

General interest recently was excited in the statement published in the current news last month that the Holy See had negotiated a loan here of \$1,500,000 for the purpose of extending the facilities of the North American College in Rome and other incidentals of an educational program. Few probably who read the details knew that this was not the first time American capital was invited to make an investment by the Vatican.

In 1866 the late Cardinal McCloskey sent to all the churches of the New York congregations a now very rare and curious circular advocating a loan to Pope Pius IX. Printed on two pages of note-size paper, and endorsed: "*To the Members of this Church,*" it read as follows:

ROMAN LOAN

AMERICAN ISSUE—FOUR MILLIONS DOLLARS

To the Members of this Church:

As the subscription to this Loan must be closed on the 15th of September, it is hoped that the members of this Church will, without delay, name the amount of their subscription to the Rector, or send it to the Agent.

To insure the Treasury of the States of the Holy See complete independence during the negotiations pending between the Governments of France and Italy for the liquidation of the Papal State debt, His Holiness, Pope Pius IX, by Pontifical Act of the 11th of April, 1866, decreed the emission by subscription of the Loan now offered to the public.

Although former loans have commanded nearly par, His Holiness, in view of the present condition of monetary matters, not wishing to impose a sacrifice upon those willing to assist him in surmounting his present temporary embarrassments, as well as to present inducements to capital, has decided to issue this Loan at sixty-six (66) dollars gold for the one hundred dollar gold bond bearing 5 per cent interest, thus giving more than seven per cent on the amount invested. The interest is payable every six months at the banking-house of Duncan, Sherman & Co., No. 11 Nassau Street, corner of Pine, where all subscriptions are received.

It is hoped that this Loan will commend itself to capitalists generally and undoubtedly will to all Catholics, having at heart a desire to prove that His Holiness never addresses himself to them in vain.

No investment can present greater security than one guaranteed, as this is, by the pledged faith of the State, which has always punctually fulfilled every engagement of its Pontifical Head.

Mr. Robert Murphy, being the bearer to us of introductory letters from the Apostolic Nuncio at Paris, we feel authorized to commend most earnestly the objects of his mission to the Rev. Clergy and faithful of our diocese.

Given at New York, this 23d day of June, A.D., 1866.

✠JOHN, Archbishop of New York.

Apostolical Nunciature,

In France

Mr. Robert Murphy,

Paris.

Paris, May 20th, 1866.

Sir: Messieurs Edward Blount & Co., entrusted with the emission of the new loan that the Holy Father has just ordered by his sovereign decree of the 11th of last April, have apprised me of the offers that you have made them to place the bonds of the aforesaid loan in America, and of the motives they have for believing in the success of your efforts.

Receiving this intelligence with great satisfaction, I myself desire, Sir, to encourage you in your good intentions and to entreat you to omit nothing that may facilitate your attainment of so just and useful an object to the Government of the Holy Father, as that you propose.

To this end you are specially invited to call, above all, on our most Reverend and Right Reverend Archbishops and Bishops, and on the venerable members of the Clergy, whose moral support is indispensable in order to obtain numerous subscribers among the Faithful. And I, by these letters, which you may exhibit to the most Reverend Prelates and to

all Ecclesiastics, myself earnestly entreat them to have the goodness to receive you with all kindness and to lend you all the aid that circumstances may require for the more successful accomplishment of the enterprise. For this purpose I declare to them that you are, under the orders of Messieurs Edward Blount & Co., alone authorized to negotiate the bonds of the Pontifical loan in America, and I add thereto that the subscription is for the immediate account of the Government of the Holy Father.

It would, Sir, be especially agreeable to me to learn the names of those persons who have either subscribed to the loan or aided the subscription.

With the hope that your efforts may speedily be crowned by the most ample success, I am happy to assure you, Sir, of my sentiments of the most distinguished consideration.

The Apostolical Nuncio in France.

FLAVIO,

Archbishop of Myre.

We certify the above to be a correct translation from the original.

✠JOHN,

Archbishop of New York.

New York, June 23, 1866.

When this loan fell due, it was extended for another twenty years, coupons being issued for the new interest during this second period, after which it was paid off.

Brooklyn.

T. F. M.

A "Car" Versus a Catholic Education

To the Editor of AMERICA:

The articles of Father Heithouse, as published in AMERICA, on the attendance or non-attendance of Catholic students at Catholic colleges, deserve the broadest and deepest approval. His statistics, reasoning and whole trend of thought cannot but result in the greatest good. Let us remember too that the highest testimony to our Catholic education often comes from non-Catholic sources.

A first-class chemist, but a man of no religious convictions, often speaks of learning more about his life work in a one-year course that he took in a comparatively unknown Catholic university of the West, than he had been taught during three years at Heidelberg. An agnostic physician, from the medical school of another Catholic university, could probably satisfy the curiosity of Mr. Shuster in the question of scholarship. This doctor frequently puts out the claim that every priest whom he chanced to meet at this school, was a finished scholar. He means of course, that the priests there were not only specialists in one or another line, but living examples of Newman's definition of scholarship found in his "Idea of a University," where he writes of the "broadest and most diversified knowledge" which a man can acquire.

When we consider the students from Catholic families who miss the chance to equip themselves with knowledge in such splendid institutions the only words that fit the feelings are: "It is too bad." Such students are eager for learning. The fact that they attend a college, or especially a university, proves this. I am speaking now of those who go there of their own initiative principally, and with a boundless enthusiasm for intellectual culture. Of others I have nothing to say.

Surely, it is too bad that some of these must go to the classrooms of the infidel, the pagan and the immoralist to satisfy their urge for learning, and become perhaps afterwards the educated enemies of truth. But must they go there? Father Heithouse asks "Why?" No doubt he is seeking for information, so let me answer the question by asking another. Can the reason be the tuition?

Father Heithouse discussed that point in a separate article and has given some rather convincing deadly parallels on the expenses at the free State universities in favor of the Catholic institutions. Still it seems to me that the old money question is a block of stumbling with not a few families, moderately rich but moderately expensive in their way of living, when father and mother and the girls—especially mother and the girls—brood over the prospectus of a prospective college for one of its members.

Let me give a concrete case. A priest recently told how he had approached a young man of his parish on the possibility of

entering a Catholic university. The young man is twenty years old and has completed a four-years' college course. He is exceptionally bright. Anxious to help him, the priest corresponded with the father of the youth and achieved this result—the father wrote from a first-class hotel in California, where he was staying, on a three months vacation, and promised that he would take the matter under advisement with his wife and family.

The priest learned afterwards from the young man, that his father had inquired about tuition fees at the university and found that they were \$700 for the two semesters of the year. This of course included everything: board, room and schooling. For the family in question this outlay was moderate, since the boy's expenses at home might have been about as large, even without the tuition fees. But the father concluded, or had it concluded for him by his family, that the rates were too high.

Now this father is a ten-thousand-dollar-a-year man and keenly intelligent. Although not a university graduate, he would like nothing better than that his son should be one. The family is more than average in its practical Catholicism. They had been under quite a financial burden of late—so they put it—and were unable to bear this extra one. *The extra burden was a Packard car.* I believe the case is typical.

Thus, if the selfishness which enters into cases of this kind were fully unmasked and emphasized it might mean something to Catholic teaching and better Catholic life. But perhaps on the other hand, it is more practical to throw some light on the little real love for self which families like the above-mentioned have, when they blindly grope through the fogs of the world's pleasures at the sea-sides, or forget the important future while thinking that their present life is as solidly established as the mountains in which they are vacationing.

Surely those who do little or nothing to help swell the ranks of students in our advanced Catholic schools, do not show much consideration for their own best interest.

Washington.

HAROLD S. GIUSTA.

A Historical Query

To the Editor of AMERICA:

On December 5, 1778, a letter was received (dated Boston, 13, Nov., 1778) from the Council of Massachusetts Bay by the Continental Congress, in reference to the Eastern (Catholic) Indians at Penobscot. It was decided at the then session of Congress "that the President write to the Council of Massachusetts Bay and inform them that it is the desire of Congress that they comply with the request of the Indians in sending them a priest."

Will some of the Church historians, who are readers of AMERICA, inform me of the name of the priest designated or selected? Was it Father John Carroll? I have a record of a Juniper Berthiaume Recollet being selected in 1780.

Lowell, Mass.

GEORGE F. O'DWYER.

Candles for All Souls' Eve

To the Editor of AMERICA:

An old and most touching custom of burning vigil lamps on Catholic graves on the eve of All Souls' came to my notice this year. I wonder if a brief account of the sight it afforded would be in place in your columns.

I arrived rather late at the house of the priest with whom I was to stay. The weather was unseasonably cold, so that I was glad to have reached warmth and shelter. After a short time he proposed that we go out again, "to see the graveyard which the Sisters yearly illumine on this night."

The new moon had risen early, but drifting banks of fog hung filmy veils over everything. Not far off we came upon the graveyard surrounded by a high wall. What a sight, as our vision topped the wall! Row on row were the simple crosses, and on every grave burned a white vigil lamp, lighting up the names of the sleepers. At the far end of the plot a white marble Calvary group stood on a slight elevation. Mary Magdalen and John there kept silent watch by the Saviour, while the entire group was

outlined sharply against the cypresses by many tiny red lamps. The dead silence of the night was unbroken.

Candles that burn for a November birthday,
Wreathed round with asters and with goldenrod,
As you go upward in your radiant dying
Carry my prayer to God.

Aline Kilmer's beautiful lines took on deeper, more poignant, meaning for me in the presence of these unnumbered candles. The morrow would be the birthday of many a soul into the deathless mansions of our God. Supernatural but eminently human seemed the thoughtfulness that yearly lights these candles.

Just before retiring I caught from my window another glimpse of the red Calvary group. "Candles that burn for a November birthday," I murmured, and, "May the Angels lead you into Paradise."

St. Louis.

GERALD ELLARD, S.J.

What One Letter Did

To the Editor of AMERICA:

About this time two years ago, AMERICA was good enough to publish an appeal for magazines, etc., from Rev. J. J. Monahan, S.J., then at Vigan, and now at Convento, Zamboanga, Mindanao, P. I. Last year, AMERICA broadcasted his statement and it may be edifying to call the attention of the readers again to the truly remarkable results. It ought, too, to console the editors to feel that they have no small share in this good work. Father Monahan writes:

The following will show the quantity of literature and religious goods distributed by me in the Philippine Islands from October 1, 1923, to October 1, 1925. In this you have had a splendid part and I therefore take this opportunity of thanking you.

| | |
|--|---------|
| Magazines and periodicals | 81,487 |
| Newspapers | 26,250 |
| Pamphlets | 91,474 |
| Books | 5,475 |
| Prayer books | 3,812 |
| Catechisms | 16,961 |
| Leaflets | 106,425 |
| College Journals | 3,579 |
| Post Cards (most useful and instructive) | 13,071 |
| Large pictures (religious) | 1,107 |
| Holy pictures | 165,114 |
| Rosaries | 14,308 |
| Scapulars | 16,712 |
| Sacred Heart Badges | 7,722 |
| Agnus Dei | 3,371 |
| Pin Badges (for boys) | 5,488 |
| Medals | 56,213 |
| Statuettes | 988 |
| School Supplies. Vestments. Altar linens. Lace, etc. | |

Please accept my sincere thanks for your generous cooperation. I shall continue to distribute whatever shall be sent me for the Filipinos who join me in thanking you.

No one should ever throw away a Catholic pamphlet when such good can be done to hungry souls and such real help given to our missionaries.

New York.

FRANCIS P. LeBUFFE, S.J.

Liberty of the Faithful at Mass

To the Editor of AMERICA:

In a communication appearing in AMERICA for November 7, entitled, "Liberty of the Faithful at Mass," the writer expressed his pleasure in the awakening interest taken in the sacred liturgy. On the other hand, he seemed to disavow his first fervor in his further line of thought. He seems to be deeply concerned about the manner of fourth-century prayers,—the century that gave us the glorious heritage of the Nicene Creed.

Does he fear that praying with the Church in the Missal, renders the Mass a "hard, cold, formal, stiff" form of prayer? Is it so high and exalted a privilege to be liberated from this "one particular way" of taking an active part in the Mass—by uniting the holiest of His mysteries—His Redeeming Sacrifice.

The writer quotes Father Lester, S.J., to the effect that at Calvary, Our Lady, St. Mary Magdalen, and St. John could not, and did not follow a fixed form of prayer. With equal truth he

might well have added that neither did they use the chaotic modern methods and manners of public worship. What really is significant about the prayer of these great characters of the Passion, is, that they were united in mind and soul with the Great High Priest as we ourselves with the whole mystical body of Christ, in offering up the august Sacrifice? Would he push aside with the word "anti-quarian" the study of those prayers hallowed by the centuries?

In our method of offering the Mass with the priest we should learn a vital lesson here. Would we, if we were in their place on Calvary, offer prayers at random according to our individual likes or dislikes; or would we too unite ourselves with Christ in His Sacrifice? And if the Mass is one and the same sacrifice as that of the Cross, should we not unite ourselves with the Church, the mystical body of Christ? When we pray with the Church we pray with Christ, for it is one and the same Christ that continues His Sacrifice on our altars. These prayers are in the Church's prayer-book, the Missal.

Would it seem fitting, for example, that while the devotion of the Stations of the Cross was being held in a church, some would be saying prayers to their Guardian Angel, some to their patron saint, some reciting the Rosary and others a litany? Would it seem in keeping with the mind of the Church that we should arbitrarily be oblivious to public services, using our own prayers as we choose, with a total disregard for the kind of service going on? Or is this only true of the Mass?

It would seem that the greater the dignity and sublimity of a Church service, the more closely united should the mind of the Faithful be with that service. But the Mass is the most sublime of all, it defies comparison. It is not only a service; it is a Sacrifice in which Christ's mysteries are daily repeated, not only for the priest, but for all the Faithful.

If, as the writer has so well said, the Church today is as fresh and appealing as ever, we might do well indeed to follow her who gives us the mind of Christ. "Let this mind be in you which was also in Christ Jesus." To be one with Christ is rather the freedom of the adopted sons of God.

St. Paul.

F. J. SCHENK.

How Catholic Dailies Can Be Financed

To the Editor of AMERICA:

I notice that the above subject was again discussed in a communication to AMERICA for October 24. Permit me to tell your readers how a Catholic paper has been financed:

In 1907, a group of Quebec Catholics, realizing the need of a Catholic daily to stand by the Church in her daily warfare, determined to found *L'Action Sociale* (the name being subsequently changed to *L'Action Catholique*). They formed a joint stock company with shares at \$100.00. When \$50,000.00 were paid up, an old stable (a good omen for a Christian venture!) was purchased for some \$30,000.00, presses imported from the United States were installed, a staff of devoted priests and laymen offered their services for a very moderate temporal remuneration and the Catholic daily was launched. For the last eighteen years it has steered an uninterrupted course, in spite of trials and opposition—the touchstone of every Catholic work. It is now a power in the land. Only two French and very few English dailies throughout Canada can boast a larger circulation while none wields a greater prohibitive influence. One or two instances to illustrate:

An agent comes to one of the secular dailies with an objectionable advertisement—he knows better than to go to *L'Action Catholique*—and asks to have it inserted. "We dare not," replies the editor of the secular paper; "if we did, *L'Action* would give it to us hot and heavy."

When French theatrical troops are about to invade Quebec for the purpose of enlightening (!) its benighted citizens, *L'Action* generally gets hold of their programs and points out any particularly immoral production, with such effect that these productions are occasionally withdrawn.

Now, may I ask Mr. Germain, if Quebec with a population of

some 100,000 Catholics and only one Catholic millionaire can run a Catholic daily so successfully, why cannot New York City with ten times its Catholic population and scores of Catholic millionaires?

If a group of Catholics in any American city with a Catholic population running into the hundred thousands realized the urgent need of "an antidote to the filth and calumny disseminated by the secular press," they would perhaps have less difficulty than we in raising funds and launching a daily. Realization, there's the rub!

Perhaps, as the editor of *L'Action Catholique* remarked, American Catholics hesitate to compete with up-to-date secular dailies. But in 1907, *L'Action* was in the same predicament. Secular dailies held the field. *L'Action* dared to cross swords with them and soon fought its way ahead.

Quebec City.

LAWRENCE DRUMMOND, LL.D.

A Great Lakes' Apostolate

To the Editor of AMERICA:

Visitors to Detroit are often amazed at the greatness of the Lake traffic which passes up and down the Detroit River. Boats of large size are to be seen travelling on its waters practically any hour of the day or night during the season of navigation, bearing more tonnage in the aggregate than the vessels sailing into the ports of New York or Liverpool or through the Suez or Panama Canals.

The total number of sailors employed on the Great Lakes would populate a city the size of Sandusky, Ohio. Yet it is sad to reflect that for nine months of the year these men are deprived of one element of life that we, as Catholics, consider practically indispensable, namely, the ministrations of religion. The hours spent at dock are usually few and ordinarily passed in feverish activity, since every minute the vessel is not actually carrying freight is valuable time lost. Hence the Catholics find attendance at Mass generally impossible and reception of the Sacraments very difficult.

The isolation of so many men is the more to be deplored since there are among them a considerable number of Catholics who have neglected their religious duties for years and who could, in not a few cases, be reconciled to the Church if only a priest could reach them.

The sailor is not a very busy man while the vessel is under way. His hours in port are the only ones during which he is too preoccupied to think of the one great affair of his salvation.

After several years of experience with these men I am convinced that the Great Lakes offer a splendid field for the zeal of some of the clergy. I doubt whether there are any boats on any of the five Lakes without some stray sheep that could be led back with very little trouble. Each ship has a crew of thirty members, many of whom, of course, are Catholics, and many others are also well disposed towards the Church.

The greater amount of the Great Lakes' shipping passes Detroit, and it is here that an excellent opportunity is offered the missionary. A priest could board the vessel he desired as it passes down the Detroit River, by means of the regular motor-boat provided for such service; and he would be able to spend a period of from seven to twenty-five hours with the crew until the boat would arrive at one of the Lake Erie ports. At the dock he should be able to find another vessel of the same line, which he could then board and ride back to Detroit, thus making about three round trips a week.

Arrangements with the Government and the owners can in all probability be made with satisfaction to all parties, since this apostolate would have a beneficial effect on the morale of the men. Financial difficulties will not exist, because the Catholic sailors will be found as generous as any body of men in the world.

This is only a suggestion that someone possessed of the requisite ability should be able to make practicable. A schedule could perhaps be determined whereby a number of priests could spend part of their vacations in this fascinating employment.

Florissant, Mo.

A. S.